



MUSTAFA THE PARAGON OF MERCY

Explanation of the Salaam 'Mustafa Jaan e Rahmat'

مصطفیٰ جانِ رحمت پہ لاکھوں سلام

MUFTI MUHAMMAD KHAN QAADRI

Translated by Muhammad Sajid Younus

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ

وَسَلِّمُوا أَتَمَّ لِي مَا

صَلَّى اللَّهُ الْعَظِيمَ

Verily Allah and His Angels send praise and
blessings upon the Prophet, O You who Believe, bless
and salute the Prophet with utmost laud and blessing
(The Quran: 33: 56)

مَوْلَانِي صَلَّيْ وَسَلِّمْ قَائِمًا أَبَدًا
عَلَّ حَسْبُكَ عَمِيرَ الْعَالَمِي كُلِّهِمْ

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Author: Mufti Muhammad Khan Qadri
Translator: Muhammad Sajid Yousuf

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Introduction

Along with teaching believers to respect, honour and obey the Prophet ﷺ Allāh ﷻ also orders believers, and only believers, to bestow Salawāt (blessings) and Salām (salutations) upon him ﷺ. Before doing so, however, He ﷻ first informs the whole of creation that Salawāt and Salām upon the Prophet ﷺ is such an elevated and blessed act that it is practiced by Allāh ﷻ and His angels:

'Verily Allāh and His Angels send praise and blessings upon the Prophet, O You who Believe, bless and salute the Prophet with almost loud and blessing.' (33: 56)

It is also Allāh's ﷻ great favour and kindness that He ﷻ has not specified any particular words for Salām and Salawāt. We do find the Prophet ﷺ teaching specific compulsory words to the Companions for use in the prayer, as '*Asslām u alaika Ayyu Han Nabhy*' is in the *Tashahud* and the *Durood al Ibraheemi*; however, outside the prayer, all words are permitted. This is known because the whole Ummah uses the term '*sallillāhu alaihi wa sallam*' after the blessed name of the Prophet ﷺ despite the fact that this term has not been narrated from the Prophet ﷺ himself.

The tradition of presenting Salawāt and Salām upon the Prophet ﷺ in poetic form dates back to the early days of Islam and has been accepted and commended for generations. Virtually every Arabic-speaking Muslim knows some verses of the famous Arabic Qaseeda - *al Burdah* - of Imām Buseeri. Whoever is deprived of it is surely deprived.

This Salām, written by the Imām of the Ahl us Sunna in the Indian Subcontinent, Shah Ahmad Ridha Khan, is so much accepted that no matter how far the Subcontinental Diaspora has travelled, this Salām

is recited in virtually every one of its gatherings. In particular, one will rarely find an Ahl us Sunna masjid that does not recite this Salām at the culmination of the Jumu'a congregation, acting upon the Prophet's command:

'Send plenty of Salawāt upon me on Jumu'ah for that is the day of attendance; the Angels attend that day. So no one sends Salawāt upon me except that it is presented to me.'
(Ibn Majah)

This Salām has a number of specific qualities that underlie its unrivalled acceptance:

- It is the longest Salām written in Urdu, comprising 171 Couplets.
- It portrays the Prophet's blessed physique, and very elegantly illustrates his holy mannerisms and miracles. The Salām also embodies his character (sira).
- It also presents Salām upon the Prophet's family, his Companions, the awliyā, and indeed the entire ummah.
- It describes the major events of Islam in a unique manner.
- Each Couplet is linked to either a Verse or Hadith, and is also a succinct and memorable reflection of the teachings of the Quran and Sunnah.
- The Imām has chosen those Urdu terms to describe the Prophet that are also used in Arabic.

This Second updated edition covers the first 81 Couplets of this Salām. Insha' Allāh, there will be more volumes covering the remaining Couplets in future.

The first thirty Couplets of this Salām relate to the Prophet's *khasā'is*: perfections and miracles. In addition, they clarify that the Prophet is Allāh's greatest blessing, is unrivalled, and is the reason for the whole of creation. The next 51 relate to his blessed appearance.

Couplet 1:

سید عالم خاتم النبیین
مبعوض برکاتہا علی کل عالم

Mustafa Jān e Rahmat pe lākhon salām
Shama e Bazm e Hidāyat pe lākhon salām

Glossary of Terms:

Mustafa: Chosen; Selected
Jān e Rahmat: Paragon or source of mercy
Lākhon: Hundreds of thousands, meaning a great quantity
Salām: Salutations
Shama: Candle; light
Bazm: Gathering; grouping
Hidāyat: Guidance
Bazm e Hidāyat: The gathering of guidance i.e. the prophets

The Chosen Paragon of Mercy, upon him a multitude of Salām
The light of all messengers, upon him a multitude of Salām

Mustafā The Paragon of Mercy

The Imām begins his Salām with the Prophet's *ḵaṣāʾis* (particularities); qualities found in no one else but him. In this first Couplet he mentions three of them; being the chosen one, being the embodiment of mercy, and being the leader of all prophets.

Reflect and marvel upon the *ḵaṣāʾis* (particularities) with which the Imām of the Ahl e Sunna has chosen to begin his Salām! Not only are they some of his *ḵaṣāʾis* many perfections, but are also those that refer to him *ḵaṣāʾis* as the first creation.

Remember that not only did the rest of creation come after the Prophet *ḵaṣāʾis*, creation was also the result of him *ḵaṣāʾis*, he *ḵaṣāʾis* was the reason the Universe was created.

The meaning of Mustafā

Mustafā - being the chosen one - is one of his *ḵaṣāʾis* most famous attributes. Its three letter root 'Safw' (*Sād, Fā and Wāw*) refers to the one who is chosen, the best in the entire Universe, and who is the *ḵaṣāʾis* (essence).

Imām Jalāluddīn Suyūṭī comments on the word Mustafā:

'It is from his *ḵaṣāʾis* famous names. *Istifā* means chosen and is from the root *Assafw* meaning essence.'

(Ar Riyāḍ un Necaṣ)

The Prophet's ḵaṣāʾis (person) is chosen to be the beloved

Whichever way you look at the person of the Prophet *ḵaṣāʾis* you will find that it has been specifically chosen. His creation, the material used in his creation, his family, his town, his prophethood, and all of his other qualities and excellences are the best and of the highest rank. Allāh *ḵaṣāʾis* has made him unrivalled and unique in every respect. What could be greater than Allāh *ḵaṣāʾis* choosing him as His beloved and then also making beloved anyone who follows him *ḵaṣāʾis*?

Mustafā The Paragon of Mercy

'Say: If you love Allāh then follow me, Allāh will love you and forgive you of your sins.' (Al Quran 3:31)

The Chosen One

It is stated in Musnad Ahmad, Bazāʾi, and Tabarānī's *Moʿjam al Kabir* from Abdullah ibn Masood that Allāh *ḵaṣāʾis* chose the Prophet *ḵaṣāʾis* for Himself.

'Verily Allāh *ḵaṣāʾis* looked at the hearts of the servants and found Muḥammad *ḵaṣāʾis* with the best heart and chose him for His Self.' (Syeduna Muḥammad Rasoolullah)

The selection of clay for his blessed body

Shaykh Abu Rabee', Imām Ibn Jowzi, and Allāma Haḥfājī narrate that when Allāh *ḵaṣāʾis* created the body of Muḥammad *ḵaṣāʾis* He *ḵaṣāʾis* ordered Jibrīl to bring white enlightened clay. Jibrīl, with the Angels of Paradise, went to Earth and gathered white enlightened clay from the place of the Prophet's *ḵaṣāʾis* blessed house, and took it back to Allāh's *ḵaṣāʾis* court.

'It was then kneaded with Paradise's pure water until it sparkled like a stunning pearl. The Angels then took it around the *Aʿrah*, the *Kursi*, the Heavens and the Earth so that all the Angels could come to know of it.'

(Al waḥā)

The choice of the best loins and wombs for his *ḵaṣāʾis* Nur

From Syeduna Adam and Syeda Hawa to Syeda Aminah and Syeduna Abdullah, all those that the Prophet's *ḵaṣāʾis* nur passed through were of the utmost purity and chastity.

Syeduna Ali narrates that the Prophet *ḵaṣāʾis* recited the verse, 'Verily there has come to you a messenger from amongst yourselves' (10:128), reciting the word *Anfas* (yourselves) as *Anfas* (your most pure), stating:

'Verily a prophet has come to you from the best of you from both father and mother; all my forefathers from Adam were pure and in wedlock.'

(Shifā)

Ibn Abbās narrates that the Prophet ﷺ said:

'Allāh ﷻ continually moved me from honourable loins to pure wombs until I was born to my parents. None of them met outside wedlock.'

Ismā'īl Muhammad bin Sa'ib Al-Kalbi writes:

'I studied five hundred of the Prophet's ﷺ mothers and found not one of them with any of the ills of Jahiliyya such as fornication. They were all married women.'

(Shifā 1:17)

Wāḥibi bin Al-Asqā' narrates that the Prophet ﷺ said:

'From the children of Ibrahim, Allāh ﷻ chose Ismā'īl, from the children of Ismā'īl He ﷻ chose Banu Kināna, and from the Banu Kināna He ﷻ chose the Quraysh. From the Quraysh, He ﷻ chose the Banu Hāshim, and He ﷻ chose me from the Banu Hāshim.'

(Tirmidhi, kitāb al-Ma'āqib)

Abdallāh bin Abbās narrates that the Prophet ﷺ said:

'I am better than them in person and better than them in family.'

(Bayhaqi and Tirmidhi from As-shifā Ch2:6)

Jibril's testimony on the selection of his family

Bayhaqi, Abu Nu'aim and Tabarāni narrate from Umm al-Mu'ineen Syeda Aisha that the Prophet ﷺ said:

'Jibril came to me and pleaded: 'Ya Rasoolallah, I have seen the world's East and its West and I have not found a man better than Muhammad nor a family better than the Banu Hāshim.'

(Sharā Shifā)

In this way, in prophethood and attributes, Allāh ﷻ made the Prophet ﷺ distinct from all of creation.

Embodiment of mercy

The Prophet ﷺ is the embodiment of mercy and compassion. Allāh ﷻ mentioned this perfect attribute using the following words:

'And we did not send you but as a mercy for the Universe.'
(21:107)

Abu An-Nāma narrates that the Prophet ﷺ said:

'Allāh ﷻ sent me as mercy for the Universe and guidance for the pious.'

(Jawābir al-Bihār)

The Universe refers to the whole of Allāh's ﷻ creation; whoever's Lord is Allāh ﷻ Muhammad ﷺ is mercy for it. Consequently, it is not correct to insist that he ﷺ is mercy only for humans or for Jinn. Allāma Aloosi writes:

'For me the Prophet ﷺ was sent as a mercy for every individual in the Universe, including Angels, Humans and Jinn, with no distinction between believing or disbelieving Humans or Jinn; each has its own (share of his) mercy.'

(Ruh al-Ma'āni)

He then quotes the *ahl al-ma'rifa* (people with the recognition of Allāh ﷻ):

'*Alameen* (Universe) refers to the whole of creation. Muhammad ﷺ is a mercy for it all; however each has its own share of this mercy. Despite this all are similar in that

the Prophet ﷺ is the reason for their existence. They (Sufiyya) have further stated that the Universe was created from his nur.

Discussing him ﷺ as a mercy for everything, Mulla Ali Qān writes:

'Only Allāh ﷻ knows the truth but my view is that the honoured and benevolent existence of the Prophet ﷺ is a mercy for all of Allāh's ﷻ creation, because *Ālameen* literally refers to everything save Allāh ﷻ and there is no impediment here to prevent its literal meaning.'

He further adds:

'This view is supported by Allāh's ﷻ statement that He ﷻ sent him ﷺ as a prophet to the whole Universe, the earlier and the latter. The Prophet's ﷺ existence is like the heart and centre of an army, the other prophets are its (forerunners) advance party, the *awliyā* its reinforcements, and the rest of creation the infantry to the left and right of him. Allāh's ﷻ statement, *Blessed is the one who revealed the furqān upon his servant so he could become a warrior for the Universe* (25:1) also guides us and the following statement of the Prophet ﷺ reinforces this, 'I have been sent to Allāh's ﷻ entire Universe'. I have discussed in detail in my book *'As salāt al uliyā fi Salāt il Muhammadīyy'* the reason for him being sent to everything.'

(Shara Shifa)

Thus the Prophet ﷺ is a mercy for each and every thing in the Universe, and each thing will receive its own unique share of his ﷻ mercy. Nothing is deprived of his ﷻ mercy, take a look at some examples:

Jibril's share of his ﷻ mercy

The Prophet ﷺ once asked Jibril:

'Have you received any part of my mercy?' He replied 'Yā Rasoolallah indeed, after seeing the consequences of Iblis I too was in fear but this ceased when I saw written in the scripture revealed to you 'The Powerful One that lives near the Arsh is obedient and *Āmeen* (trustworthy)'.
(Shifā)

The Arsh's share of his ﷻ mercy

On the night of the Isrā, when the Prophet ﷺ arrived at the Arsh it took hold of him and pleaded:

'Yā Rasoolallah! You are the one who has been allowed to see His (Allāh's) ﷻ *Jamāl* (beauty) and *Jalāl* (awe). I am Allāh's ﷻ largest creation but when He ﷻ created me I trembled in awe at His Majesty. When He ﷻ wrote 'Lā ilhā illallah' upon me my amazement and anxiety intensified, but when He ﷻ wrote 'Muhammad ur Rasoolullah', my anxiety receded, for your name brings peace and tranquillity to my heart. So if this is the mark of your name, how would it be if you were to glance upon me? Allāh ﷻ has made you a mercy for the whole Universe and I too have received a share of this mercy; the people incorrectly believed that Allāh ﷻ was enclosed within me. With your arrival, people's beliefs about me have been corrected, for you have taught them that nothing can contain Him ﷻ.'

(Mudārrij an Nabuwah)

The Disbeliever's share of his mercy

Anyone who has studied the lives of the earlier prophets knows that after they exhausted every avenue of preaching and people still rejected them, each prophet would supplicate to Allāh ﷻ and a punishment would befall the disbelievers and destroy them. However, because of the presence of the Prophet ﷺ among them, Allāh ﷻ did not punish his ﷻ enemies in this way, even when they taunted him thus, 'If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment' (8:32).

Allāh ﷻ explained that, although they were worthy of punishment, they would not be punished because of the Prophet ﷺ. 'And Allāh would not punish them while you are amongst them nor will He punish them while they seek Allāh's forgiveness.' (8:33)

As the Prophet ﷺ is with his ummah until Qiyyāma, the blessing of his presence will prevent it from being punished as earlier peoples had.

The light of the gathering of the prophets

Allāh ﷻ made the Prophet ﷺ the leader of all the prophets and guides, and every prophet and messenger has benefitted from the light of his prophethood. Every prophet took an oath to believe in him and to help him in his mission. The Quran describes this oath as the '*Meerhaq al Ambiyā'*, when Allāh ﷻ gathered all the prophets in one place and described to them the perfect attributes of the Prophet ﷺ before ordering them to believe in and aid him. The Quran mentions this oath in the following way:

'And (remember) when Allāh took the covenant of the prophets, saying 'Take whatever I gave you from the Book and Hikma, and afterwards there will come to you a Messenger confirming what is with you; you must then believe in him and help him.' Allāh said 'Do you agree and will you take up My covenant?'

They said 'We agree.'

(3:81)

The prophets were only given prophethood after they believed in him

In the tafsīr of this verse, Imām Qustalāni quotes Hāfiẓ Ibn Kathīr:

After creating the nur of the Prophet ﷺ and bestowing upon it perfections and prophethood, Allāh ﷻ then created the nurs of all the other prophets. He ﷻ ordered the Prophet's ﷺ nur to come before them and cast its benevolent gaze over them. As soon as the nur appeared, the nurs of all the other prophets dimmed before it and called out 'O Lord! Who is

this whose nur has covered and overwhelmed us?' Allāh ﷻ explained, 'This is the nur of Muhammad bin Abdullah; if you bring faith upon him I will give you prophethood.' They all pleaded 'We bring faith' and this is mentioned in this verse (3:81).

(Muwāhib ma'a Zarqāni)

Imām Taqī ud deen Subki has written an entire book on the tafsīr of this verse called '*Al Ta Zeem wa'l Manna'*'. Allāma Muhammad Ashraf Siyālvi has summarised some of it in his Urdu book, '*Tarveer al Absār bi Nur il Nabiyill Mukhar'*'.

The Prophet ﷺ mentioned this high station on numerous occasions, including in Sunan Dārimi, where Syeduna Jabir narrates the words of the Prophet ﷺ

'I am the leader of all the messengers yet I am not proud, and I am the *Khāzim* (seal) of all the Prophets and I am not proud.'

It is also narrated by Abi Bin Kāb in Jāme Tirmidhi that the Prophet ﷺ said:

'On the day of Qiyyāma, I will be the Imām, speaker and intercessor of all of the prophets, yet I am not proud.'

The Imām of the Ahl us Sunna described this great rank as '*Shama e bazm e Hidayat'* (the light of all the prophets). This will be further explained in Couplet 96.

Couplet 2:

مهر چرخ تابد بر آفتاب
گل باغ رایت پادشاهان

Meir e Charkh e Nabuwwat pe Roshan Durood
Gull e Bāg e Risālat pe lakhon salām

Glossary of Terms:

Meir: Sun
Charkh: Sky
Nabuwwat: Prophethood
Roshan: Enlightened
Gull: Flower
Bāg: Garden
Risālat: Messengership

The Sun in the sky of Prophethood, upon him enlightened
Durood
Upon the flower of the garden of messengership, a multitude
of Salām

The Prophet's ☼ position amongst the prophets is like the sun in the sky, or the flower in the garden whose appearance left no need for the blossoming of any other rose.

The Sun in the Sky of Prophethood

Whilst describing his ☼ attributes and perfections in the Quran, Allāh ☼ gives him the title of the 'shining sun' (*sirāj un muneer*):

'O Prophet We have sent you as witness, and a bearer of glad tidings, and a warner and as one who invites to Allāh by His permission, and as a shining sun.'
(33: 45-46)

Although *Sirāj* has two meanings (candle and sun), here it is better to take it to mean the Sun. Allāma Sāwī, in the *Hashiya of Jalālayn*, writes:

'In Allāh's ☼ statement '*Sirāj un Muneer*' it is better to take *Sirāj* to mean the Sun.'

When discussing this description in his *tafsīr*, Ibn Kathīr writes:

'The truth which the Prophet ☼ brought is like the Sun in its shine and splendour, only the obstinate rejects it.'

It is clear that in Quranic terminology, the term *sirāj* is used to mean the sun, just as *nūr* is used to mean the moon. For example, in Sura Nuh, *nūr* is used to mean the moon and *sirāj* is used to mean the sun:

'And He made the Moon a *nūr* therein and He made the Sun
Sirāj.'
(71:16)

The Quran's use of *sirāj* to mean the sun is so well-known that if the term *sirāj* is used without the mention of the sun, it is still understood to mean the sun. In Sura Furgān, the Quran describes the moon as *nūr*, but mentions *Sirāj* on its own to refer to the sun:

'And He placed (in the heavens) a Sirāj and a Muneer (light giving) Moon.'
(25:61)

It is clear from this that in Quranic terminology, the sun is specifically referred to as *sirāj* and, as the Quran also describes the Prophet ﷺ as the *sirāj*, he too can be described as the sun.

The difference between the physical and spiritual sun

By using different terms for the spiritual and physical sun, the Quran highlights the differences between the two. It does so to ensure that no one believes that the physical sun is better or equal to the Prophet ﷺ.

Allāh ﷻ describes the physical sun as '*Wahhāj*', for example in the verse:

'And we have built above you seven strong (heavens) and we have made a Sirāj Wahhāj.'
(78:12-13)

Wahj literally means something that gives off both light and heat. *Wahhāj*, the exaggerative form, is used for that which emits a lot of light and heat, such as the sun which no one can directly look at or stand directly beneath for long. It is obvious that the sun is both fire itself and a source of fire, for the attributes of fire are both light and heat.

However, Allāh ﷻ gives the spiritual *sirāj* (sun) the adjective of *muneer*, which is a lunar attribute: meaning its light is accompanied by coolness. Consequently, the spiritual sun has the light of the sun, and is brighter than the moon, which is unable to lift the darkness of night, but does not have the heat of the sun that causes discomfort and pain. Thus, while the physical sun is fire, the spiritual sun is *nur*. That is why the Quran describes the physical sun as *wahhāj*, a combination of light and heat, and the spiritual sun as *muneer*, a combination of light and coolness.

If He ﷻ makes things *Wahhājīyah*, He ﷻ makes them perfect with *Muneeriyah*. If its heat sometimes brings displeasure, its *nurānī* coolness constantly increases love and affection. *Wahhāj* inflames while *muneer* cools; with the former, the heart and body burn, but with the latter, they come to life. The body darkens under the *wahhāj*, but becomes enlightened under *muneer*. The material sun is fire: '*The fire of Allāh kindled*' (104:6), whilst the spiritual sun is *nur*: '*Light of the Heavens and the Earth*'.

The need for the spiritual sun

As the physical world requires a physical sun, so the spiritual realm also needs a spiritual sun for its survival. To fulfil this need, just as Allāh ﷻ created a physical sun for the Earth, He ﷻ also created a spiritual sun in the form of the Prophet ﷺ to spiritually enlighten all parts of the Universe. While the physical sun only lights up the body, the spiritual sun also enlightens the soul.

We know that life and the physical world cannot survive without heat. Natural heat is like its soul, and without it, this realm would not exist. From rocks, plants and humans to the smallest insect, the greater part of their existence is owed to heat. If there was no heat in the body, it would not survive. If heat was sucked out of this planet and all its constituents, it would come to a standstill. It would not have the power of movement, which is the first sign of life. Thus heat is like the soul of the Earth and the source of this heat is the sun. Indeed, all other sources of heat on Earth owe their existence to the sun. The physical existence of stones, plants, humans, minerals and indeed matter depends on the natural heat of the sun. It was thus incumbent upon divine nature to provide this human world with a sun that could provide for its material life.

In the same way, spiritual life and the development of the soul depends upon the heat of belief and love of the Lord. This is what is known as *imān*. Knowledge, character, state, rank, emotions and enjoyment all exist because of the heat of *imān* (belief). If the heat of *imān* ever went cold, all these spiritual perfections and ranks would cease to exist.

The source of prophetic spirituality is the person of the Prophet

Everyone knows that the heat of Imām (faith) and love of God originate from the prophets, who source their heat from the blessed person of the Prophet Muhammad ﷺ. This is because he is the *Khātim un Nabuwwah* (the Seal of Prophethood), through whom all prophets and peoples have received the heat of spirituality. If the other prophets are like the stars then the Prophet ﷺ is like the sun of prophethood. The ultimate source of Imāni (faith) and Ihsāni (spiritual) wellbeing, enlightenment, and heat is the sun of prophethood. The spiritual heat, activities, and life of the entire Universe are only possible because of this prophetic sun. It is only natural that, like the material world, the spiritual realm be given a spiritual sun to secure its existence. If the existence of the material world requires a material sun, then the spiritual world is in even greater need of a spiritual sun, in the form of the blessed Prophet ﷺ.

As, in addition to being the source of spirituality for the rest of the world, he ﷺ is also the source of spirituality of the other prophets, the Imām has described him as the '*Mehr Chark e Nabuwwah*' (Sun on the horizon of Prophethood).

The flower of the garden of prophethood

The centrepieces of all gardens are its flowers and they bring beauty as they bloom. The flowers of this thriving world are the prophets, and they bring spring and new life to this world. However, the evergreen flower from which springs the garden of prophethood itself is the blessed beloved of Allāh ﷻ. Before his arrival, many springs had come but all were eventually overcome by autumn. The arrival of the Prophet ﷺ brought an eternal spring to the Universe that would never be surpassed by autumn. In the form of the Prophet ﷺ Allāh ﷻ has created a flower in the garden of prophethood that will never wither. There is now no need for any other flower to blossom in this garden, which is why Allāh ﷻ has declared him ﷺ *Khātim un Nabiyeen* (the Seal of the Prophets):

'Muhammad is not the father of any of your men, but he is the messenger of Allāh and the seal of the Prophets. And Allāh is the Ever all aware of everything.'
(33:40)

Couplet 3:

شہر یار اہرام خدا درم
دیار شفاست پلاکھوں سلام

Shehar yār e Iram; Tājdar e Haram
No Bahār e Shafā' at pe lākhon salām

Glossary of Terms:

Shehar yār: King
Iram: Paradise
Tājdar: King
Haram: Ka'ba
No Bahār: New spring
Shafā' at: Intercession, seeking forgiveness for sinners

The owner of Paradise, the ruler of the Ka'ba
Upon the youthful spring of intercession, a multitude of Salām

Here the Imām mentions three *khawāṣ* (particularities) of the Prophet ﷺ: as the owner of Paradise, the ka'ba of the Ka'ba, and the source of Intercession.

Paradise is his

Here we will discuss the Prophet ﷺ as the owner of Paradise, whereas when discussing Couplet 4 (*Chief of Paradise's organising committee*), we will mention how the Prophet ﷺ is the distributor of Paradise.

Syeduna Abdullah bin Abbās narrates:

On the day of Qiyaṁa (*reckoning*), the gatekeeper of *Jannah* (paradise) will say to the people 'Verily Allāh ﷻ has ordered me to give the keys of *Jannah* to Muḥammad ﷺ.'
(Mudārrij un Nubuwwah)

Syeduna Abdullah bin Abbās narrates how the Prophet ﷺ himself said:

'I am the leader of the children of Adam in this and the next world, yet I am not proud. On the day of Qiyaṁa, my ummah and I will come first, yet I am not proud; on the day of Qiyaṁa, the flag of *Hamd* (praise) will be in my hand, yet I am not proud; Adam and all the other prophets will be under it and on the day of Qiyaṁa the keys of paradise will be mine, yet I am not proud.'

(Dalā'il un Nubuwwah of Abu Nu'aim)

Syeduna Anas bin Mālīk narrates how the Prophet ﷺ said:

'When people will be lying still (in the grave), I will be the first to rise from the grave; when all will be presented before Allāh ﷻ I will be the first to step forward, and when all will be silent, I will speak (to intercede) on their behalf. When they are sentenced, they will all ask me to intercede, and when they all despair, I will be the bearer of good news. On

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that day, the keys of *karīma* (and good) will be in my hand and on that day, the flag of *hamed* will be in my hand.'

(Tirmidhi)

On the basis of the above narrations, the *Imāms* of this ummah have stated that, as with everything else in the Universe, Allāh ﷻ gave Paradise to the Prophet ﷺ from which he ﷺ can give whatever to whomsoever.

Mulla Ali Qāri quotes from Imām Ibn Saba, who states the following of the Prophet's ﷺ *khasā'is*:

'Verily Allāh ﷻ has given Paradise to the Prophet ﷺ. He can give whatever he wants from it to whoever he wishes.'

(Al Mirqāt)

Syeduna Abdullah bin Abbas describes the Prophet's ﷺ *Khusroof* (at the time of an eclipse) prayer:

'During the prayer, we saw the Prophet ﷺ grabbing something, so after the prayer we asked, 'Yā Rasoolallah, you stepped forward to grab something but then pulled away, what was the matter?'

The Prophet ﷺ replied, 'I saw Paradise and took hold of some of its fruit, had I picked them you would have been eating them until *Qiyāma*!'

(Muslim, Bab Salāt al Khusroof)

Who else would Allāh ﷻ have allowed to take from His Paradise? Such a rank is reserved for His beloved ﷺ!

He turned a dry stump into a tree of Paradise

In Musnad Dārimi, it is narrated by Syeduna Burayda:

'In the early days, the Prophet ﷺ would deliver his sermon standing against a dry stump. When he moved away from it to the purpose-built pulpit, the stump began to cry loudly. Hearing it, the Prophet ﷺ left the pulpit and put his hand on

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it and asked, 'What is your wish? If you want I can make you fresh again or if you want I can plant you in Paradise. There you will drink from its springs and rivers and become beautiful with great fruits, and the *Awliyā* (friends of Allāh ﷻ) will eat your fruit. The stump chose to be planted in Paradise.'

(Dārimi)

Look at the great authority of the Prophet ﷺ, despite being on Earth, he planted a stump in Jannah!

The Prophet ﷺ is the ka'ba of the Ka'ba

After Allāh ﷻ the highest rank belongs to the Prophet ﷺ. It is for this reason that, despite having its own virtues, the Ka'ba bowed before the Prophet's ﷺ house at the time of his birth. The Prophet's ﷺ grandfather, Abdul Muttalib, said:

'When the Prophet ﷺ was born, I was at the Ka'ba and it suddenly stooped towards the *Maqām al Ibrāheem* (which is in the direction of the Prophet's ﷺ house). All the idols there fell and I heard a voice from the Ka'ba walls say 'Al Mustafa (The Chosen one), Al Mukhtar (the Authorised One) has been born, at his hands disbelief will be defeated. After cleansing the Ka'ba of idols, he will order the worship of the true Lord.'

(Dhiyā an Nashi)

The Imām also refers to this in Couplet 42.

O Beloved, You are My Qibla

In the verse {And for everyone there is a Qibla to which they face} (2:148), Allāma Aloosi quotes Allāh's ﷻ statement that is mentioned by some of the Mufasssireen:

'(O beloved) The Qibla of the *mugarrifeen* is the Arsh; for the *ruhāneen*, it is the Kursi; Bait al Manoor is the Qibla of

the *karnobeem*. Bait al Muqaddas is the Qibla of the prophets, and your Qibla is the Ka'ba, and this is the Qibla of your physical body. I am the Qibla of your soul and you are my Qibla.'

(Ruh al Ma'ani)

Qibla refers to where one looks and focuses: Allah ﷻ looks towards His beloved ﷺ, which is why He ﷻ said in Sura Tour:

'So wait patiently for the decision of your Lord, for verily you are under our Eyes.'
(52:48)

No Bahar e shafa'at (new spring of Intercession)

Allah ﷻ has bestowed the station of the Great Intercession upon his beloved Prophet ﷺ. This is mentioned in the Quran:

'It may be that your Lord will raise you to Maqam al Mahmood.'
(17:79)

Many things have been said about the *Maqam al Mahmood*, but the most prominent in light of the ahadith states that it is the station of the Great Intercession. Syeduna Abu Hurayra narrates that the Prophet ﷺ was asked about the *Maqam al Mahmood* that is mentioned in the above verse, and he explained:

'It is the station of intercession.'

Syeduna Ibn Umar narrates:

'On the day of Judgement, people will run in their droves from prophet to prophet in search of an intercessor but will find none until they finally come to the Prophet Muhammad ﷺ who on that day will be granted the Station of Mahmood by Allah ﷻ.'

(Bukhari, Kitab ul Tafsir)

To the right of Allah's Arsh

Where is the Station of Mahmood? The ahadith describe its location: Syeduna Abu Hurayra narrates that the Prophet ﷺ said:

'(After the splitting of the Earth), I will be given attire from the clothing of Paradise and will stand to the right of the Arsh, and no one from the creation but I will be able to stand in that position.'
(Tirmidhi)

The Arsh is where Allah ﷻ will be that day. Mujahid has taken that to mean the *Maqam al Mahmood*:

'Allah ﷻ will seat him ﷺ next to Himself on the Chair.'
(Al Tadhkira of Qurub)

This is the station to which the whole of humanity will come in search of intercession, and the Prophet ﷺ will respond, 'Yes, Allah ﷻ has bestowed this honour upon me.'

The ahadith describe this spectacle in great detail:

Syeduna Abu Hurayra narrates how the Prophet ﷺ revealed that, on the Day of Judgement, he will be the leader of all the children of Adam, explaining:

'In Qiyaama, Allah ﷻ will gather all the earlier and later people. When the heat becomes unbearable, the people will confer with one another to find someone who could intercede on their behalf before Allah ﷻ. They will all go to Syeduna Adam and plead, 'You are the father of the humans. After creating you with His Own Divine Hand, He ordered the Angels to prostrate before you. You then resided in Jannah. Have mercy upon us by interceding on our behalf before your Lord.'

However, he will answer, 'Today my Lord is in a rage, the like of which He has never been before or will be again. I

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was forbidden from going near the tree and I slipped and am worried for myself. Go and find someone else.'

In a similar way the people will go to all the prophets, but they will all relate their own matters, complain of their own worries, and order them to find someone else. The Lord, on that day, will be in such a rage that no one will dare speak. The people will eventually gather near Syeduna Isa, who will state, 'I too cannot intercede, but I can tell you of someone who was given the glad tidings of forgiveness in the world. Go to Muhammad ﷺ, the servant, whose earlier and later sins Allāh ﷻ has forgiven.'

All the people will go to Muhammad ﷺ and plead, 'You are Allāh's beloved, the Seal of the Prophets, Allāh ﷻ has given you the glad tidings of forgiveness. Have mercy upon our condition by interceding in your Lord's court for us.'

He ﷺ will reply, 'That is what I am for, I am your helper.'

The Prophet ﷺ then explained, 'I will fall into prostration under the Arsh, and Allāh ﷻ will give me words to praise and eulogise Him that have not been given to anyone before. When I praise and eulogise my Lord, He ﷻ will say, 'O Muhammad, raise your head, Ask! You will be given. Intercede! Your intercession will be accepted.' I will plead, 'Lord, begin the accountability.'

Everyone's trial will then begin and that intercession will be known as the Great Intercession, and will be on behalf of all Muslims and disbelievers, rejecters and acceptors.

The Prophet ﷺ then said, 'My Lord will open the door of intercession because of me.'

This is what the Imām referred to when he used the phrase, 'the new spring of intercession'.

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The meaning of the Sura Faah verse

This event also clarifies the meaning of the verse in Sura Al Faah, {That Allāh may forgive your sins of the past and the future} (48:2). The purpose of this glad tidings is to relieve the Prophet ﷺ of fears he may have for himself on the day of Qiyaama. It certainly does not mean that God Forbidding, he had committed sins and that they were forgiven by this verse. The hadith above shows that every other prophet will worry for his own fate, but Allāh's ﷻ beloved will not, rather, he will worry for creation. This is because Allāh ﷻ announced that he ﷻ has nothing to worry about; this is Allāh's ﷻ greatest kindness for His beloved ﷺ. It is only natural, however, for him ﷻ to remain worried in this world. This is why, when the Companions saw the Prophet's ﷺ great endeavour in worship, they asked why he was putting himself through such hardships when Allāh ﷻ had informed him that he was forgiven. The Prophet ﷺ replied, 'Should I not be a grateful servant for this?'

This also raises the question that, if it is a universal truth that the Prophet ﷺ has been given the station of intercessor and the people are aware of this from this hadith, then why, on Qiyaama, will they first run to all the other prophets?

There are several wise reasons here; one is that Allāh ﷻ wishes everyone to come to know of the Prophet's ﷺ rank and station. Had people gone straight to the Prophet ﷺ and received intercession, some wretched person could have questioned the special status of the Prophet ﷺ, claiming that, had they gone to any other prophet, they would have received the same response.

Consequently, Allāh ﷻ wanted creation to go to all other prophets, and for the great prophets such as Adam, Nuh, and Ibrahim to tell them that they do not have the courage to intercede. Finally, they will then go to the Prophet Muhammad ﷺ, the Chosen One, and come to know of his rank with Allāh ﷻ! The Imām explains this wisdom in the following way:

'The Prophet ﷺ is undoubtedly the *Shayee Mushaffa* (benevolent intercessor); had they come here first, how

would it have become apparent to the whole of creation, the first and last of them, followers and rejecters, that this highest rank is specifically for this merciful Prophet ﷺ whose elevated and glorious authority is greater and broader than the blessed ability of all the other prophets.' (Tajalli al Yaqeen)

Calling it the station of Mahmood

The reason that the station of the Great Intercession is known as the Station of Mahmood (praised) is that, on seeing this elevated rank, the whole of creation will become envious and will praise him ﷺ.

In the narration of Syeduna Ibn Masood, the Prophet ﷺ added:

'Then I will stand to the right of Allah ﷻ at a place the first and the last will be envious of.' (Dārimi)

In his commentary of this hadith, Shaykh Abdullah Siraj uddeen Shāmī wrote:

'All the people in that place, whether good or bad, fortunate or unfortunate, will be praising and eulogising him ﷺ because, by interceding that day, he will have lightened their worries.'

(Al Imām bi Awwālim al Akhirah)

Who will the intercession be for?

Some believe that the intercession that day will only apply to the good and the pious. This is incorrect, as can be seen in the following narrations:

1) Syeduna Abu Musa Al Ashari narrates how the Prophet ﷺ said:

'Allah ﷻ allowed me to choose one of two things; intercession or the forgiveness of half the ummah, so I chose intercession because it is general. You believe that the

intercession is for the pious? No, it will be for the sinners and lapsets.' (At Tadhkirah from Ibn Majah)

2) Tirmidhi narrates from Syeduna Anas, whilst Ibn Majah and Abu Dawud Tiyāsi narrate from Syeduna Jābir, that when describing the scope of his intercession, the Prophet ﷺ said:

'My intercession is for those of my ummah who committed great sins.'

3) Dar al Qutbi narrates from Syeduna Abu Amāna that when the Prophet ﷺ said his intercession was for sinners and wrongdoers, the Companions asked:

'Yā Rasoolallah, what will happen to the pious people?' He ﷺ explained, 'As for the pious, they will enter Paradise through their deeds, as for the sinners they will enter Paradise through my intercession.'

(At Tadhkirah)

The Prophet's call 'Lord, let him pass safely'

Imām Muslim narrates from Syeduna Abu Hurayra that when describing the events of the Sirā Bridge, the Prophet ﷺ said:

'O my ummah, when you will be crossing the Bridge, your Prophet ﷺ will be standing there and pleading, 'Lord, let him pass safely, let him pass safely.'

(At Tadhkirah)

Reading this hadith, the Imām proclaimed:

'Riza, cross the bridge freely now for 'Lord, let him pass safely' is the Prophet's call.'

This means that there is no danger now that the Prophet ﷺ is supplicating for our safe passage, so one can cross it fearlessly.

Shaykh Nawab Sadiq Hassan (Ahl e Hadith) commented very aptly on these narrations of Bukhari and Muslim in his 'Bagh' i'ur Rind'.

'Thus on the day of Qiyaama, the rank and status that the Prophet ﷺ has with Allah ﷻ will become evident to all. That day will be his! He ﷺ will have status on that day. O Allah, for the sake of this rank of Muhammad ﷺ, forgive us!'

Effectively, his will be the station and his will be the speech, for he ﷺ will be the guest that day, the rest of the creation will be his entourage.'

Allah ﷻ seeks the pleasure of Muhammad ﷺ

All of the benevolence and kindness mentioned above is in fact Allah's ﷻ fulfilment of His promise to His beloved. He ﷻ proclaimed in the Quran,

'And verily your Lord will give you so that you shall be well-pleased.'
(93:5)

Many verses reveal Allah's ﷻ benevolence towards His servants, including,

'Say, O My slaves who have transgressed against themselves, despair not of the Mercy of Allah, verily Allah forgives all sins. Truly He is Oft forgiving, most merciful'
(39:53)

This verse is undoubtedly of great consolation to sinners, but the verse, '*And verily your Lord will give you so that you shall be well-pleased*' (93:5) gives even more hope.

Syeduna Ali once asked the learned people:

'Do you think the verse, 'Say, O My slaves who have transgressed against themselves...' gives the most hope?'
They replied, 'Yes'.

He explained, 'We Ahl al Bai believe that the most hopeful verse in the Book of Allah ﷻ is, '*And verily your Lord will give you so that you shall be well-pleased*' (93:5).

Why is this verse so full of hope? Imām Qurtubi explains that, when this verse was revealed, the Prophet ﷺ said:

'By Allah, I will not be pleased so long as a single follower of mine is in Hell.'
(Qurtubi)

It is written in Musnad Bazār that Syeduna Ali narrated the following from the Prophet ﷺ

'I will keep interceding and people will keep entering Paradise until Allah ﷻ proclaims, 'O Muhammad, are you pleased?'
I will respond, 'O My Lord, I am most pleased.'
(Al Imān bi'l Awālim il Akhirah)

Couplet 4:

شہر کی گلیوں پر ملائی ہو
نوشہ ہرگز نہ پلا کھوں سلام

Shah e Asrā ke Doolah pe dā'im durood
Noshā e Bazm e Jannat pe lākhon salām

Glossary of Terms:

Shah e Asrā: The night of Mi'rāj/Isra
Doolah: The groom, a male getting married
Dā'im: Perpetual, eternal
Noshā: Leader, chief
Bazm e Jannat: The organising committee of Paradise

The groom of the Isra Night, upon him eternal durood
Upon the chief of Paradise, a multitude of salām

Through the miracle of the Mi'rāj, Allāh ﷻ bestowed such honour and rank upon the Prophet ﷺ that it was even the envy of Syeduna Ibrahim and Syeduna Musa. The Imām alludes to this station in this Couplet.

The groom of the night of Isra

This term is based on all the ahadith and narrations that describe how Allāh ﷻ makes the Prophet ﷺ the groom of that night, and all the other prophets his chaperones and greeters.

It is written in Bukhārī and Muslim that, before the Prophet ﷺ was taken on the Mi'rāj, Jibril and all the other angels encircled him and bathed him. They opened the blessed chest and filled it with Allāh's Anwār (pl. nur meaning light) and Tajalliyāt.

The Burāq was then presented to him as a conveyance, which he ﷺ mounted and began his journey of the Mi'rāj.

The groom's fragrance

Couplets 88 and 92 describe how, from birth, the Prophet's ﷺ body was extremely fragrant; anyone who embraced him could smell his fragrance for many days later, and the paths he ﷺ took came alive with his scent. However, after the Mi'rāj, his ﷺ body took on a groom-like fragrance. Ibn Mardwīya narrates from Syeduna Anas:

'After the Mi'rāj, the Prophet ﷺ was fragrant with the fragrance of the groom; in fact it was even sweeter than the bride's fragrance!'

(Subul al Hudā)

This narration also shows that the phrase 'groom of the night of Isra' was prevalent amongst the Companions, and the Imām simply repeated it in his Salām.

The Chief of the Paradise Committee

It has already been said that the organising committee of Paradise formed by Allah ﷻ is headed by the Prophet ﷺ. Everything in Paradise proclaims Muhammad ﷺ as its chief, as his ﷺ name is written upon everything. The Prophet's ﷺ name is upon the gates of Paradise, upon the foreheads of the *Hoor* and *Gilman*, indeed upon every leaf and tree. Some of this is mentioned in the first Couplet. Here, we will explain that Allah ﷻ has given Paradise to the Prophet ﷺ, and that he, in accordance with Allah's ﷻ permission, can admit to it whoever he wishes and prevent from it whoever he wants.

Giving Paradise

The spectacle of admitting into Paradise will be evident on the day of Qiyaama, however, some instances are foretold in the ahadith, including the famous example of the admittance into Jannah of the Companion Rabee'a bin Ka'b. Take a look at it in his own words:

"I used to serve the Prophet ﷺ by bringing him items for his ablution and other needs (such as miswak, prayer mat etc).

Once, he ﷺ ordered, 'Ask Me!'

I said, 'I seek your companionship in Paradise.'

He ﷺ said, 'Anything other than that?'

I said, 'That is it.'

He ﷺ said, 'Help me help yourself with plenty of prostrations.'

(Muslim, Nisai)

Consider this hadith narrated by Imam Munzari in *Al Mojam Al Kabir*:

I would serve the Prophet ﷺ during the day. At night, I would sleep at his door and would fall asleep listening to him uttering, 'Subhan Allah, Subhan Allah, Subhana Rabbee'. One day, he ﷺ ordered, 'O Rabee'a, ask me so that I may give you.'

I pleaded, 'Allow me to reflect.' I thought that this world was temporary and would end, so I asked, 'Ya Rasoolallah,

I ask you to supplicate to Allah ﷻ for me so that He will save me from the Fire and allow me to enter Paradise.'

The Prophet ﷺ went quiet and then asked, 'Who told you to seek this?'

I replied, 'No one ordered me to do so, I know that the world is perishable and temporary and you have a place at Allah's ﷻ side that is only yours, and thus I wish for you to supplicate for me.'

He ﷺ said, 'Help me help yourself with plenty of prostrations.'

(Al Targheeb wa Tarheeb)

These narrations reveal that Syeduna Rabee'a asked to not only be allowed to enter Paradise, but also for the Prophet's ﷺ companionship. In fact, his actual request was for the Prophet's ﷺ companionship, but because the Prophet ﷺ would occupy the highest station in Paradise, Rabee'a was effectively asking to also be in Paradise.

It is narrated by Syeduna Ali in *Tabarāni* and *Makārim al Akhlaq* that it was the practice of the Prophet ﷺ to always reply 'yes' to anything that was asked of him if he ﷺ agreed, but would never say 'no' if he was unhappy with the question.

One day a Bedouin came and asked him but he ﷺ remained silent. The Bedouin repeated his question, to which the Prophet ﷺ responded admonishingly, 'O Bedouin, ask whatever you wish'. Syeduna Ali narrates that they were all envious and expected him to ask for Paradise, but instead he asked for a camel. The Prophet ﷺ gave one to him. He then asked for provisions to get home and the Prophet ﷺ also gave him those. The Prophet ﷺ then commented, 'How different are the questions of this Bedouin to those of the old woman of the Bani Israil!' He ﷺ then told of the occasion when Syeduna Musa and his people reached the coast and Allah ﷻ turned the faces of their conveyances away from the Sea. When this happened, Syeduna Musa pleaded, 'O Allah, what is this?'

Allāh ﷺ replied, 'You are near the tomb of My Yusuf, take his blessed body with you.'
 However, no-one knew where the tomb was until an old lady admitted, 'I know where it is.'
 They ordered her, 'So tell us!'
 She replied, 'No. By Allāh, not until you give me what I ask of you.'
 Syeduna Musa agreed, so she asked, 'I ask to be with you at your station in Paradise.'
 Syeduna Musa explained, 'Lady, just settle for Paradise, do not ask for such a great thing.'
 But the woman refused, and Syeduna Musa repeatedly tried to convince her, until eventually Allāh ﷻ revealed to him, 'Give her it, for what harm does it do you?'
 So Syeduna Musa agreed. She told them the location of Yusuf's tomb and Syeduna Musa took it and crossed the sea.
 (Al Aaman Wa'l U'la)

Here, the Prophet ﷺ was explaining that the woman of the Bani Israil asked for Musa's companionship in Paradise, while this Bedouin merely asked him for a camel and some provisions.

You have already read that Syeduna Rabee'a asked for the Prophet's ﷺ companionship in Paradise; this is because he had spent time with the Prophet ﷺ, whereas the Bedouin was unaware of the value of the Prophet's ﷺ companionship.

Couplet 5:

عش کی لذت و عیب و زینت پہ عشی ہو
 فرش کی ملیب و زینت پہ لاکھوں سلام

Arsh ki Zeb o Zeenat pe Arshi Durood
 Farsh ki Teeb o Zeenat pe lākhon salām

Glossary of Terms:

Arsh: Allāh's ﷻ Throne, the Eighth Heaven
 Zeb o Zeenat: Beauty and decoration
 Arshi: Related to the Arsh
 Farsh: The Earth/land
 Teeb: Fragrance
 Nuzhat: Purity

Upon the Arsh's beauty and adornment Arshi Durood
 Upon the Earth's fragrance and purity, a multitude of salām

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The previous Couplet mentioned the Mi'rāj journey, whereas this Couplet refers to his attendance at the Arsh and the barakah the Earth gained from him.

His attendance at the Arsh

The Prophet's ascent is described in the Quran as, (Then he approached and came closer, and was at a distance of two bows length or (even) nearer.) (53:8-9)

In its tafsir, Imām Bukhārī mentions the Prophet's statement that is narrated by Syeduna Anas:

'Jibril ascended with me to *Sidra 'al Muntahā* (Lote Tree), Allāh then came close such that there was only a distance of two bows or less (between Him and Me).'

Referring to this hadith, Ibn Asakir writes:

'The hadith proves that this was at the Arsh.'
(Mun'ba al Munirya)

In describing the Prophet's visit to the Arsh on the night of the Mi'rāj, Imām Haḥḥāji writes:

'It is mentioned in the hadith of the Mi'rāj that, when the Prophet reached *Sidra 'al Muntahā*, Jibril presented to him the *Raf/Raf* that took him to the Arsh.'

He then adds:

'Countless saḥih shadhīḥ prove that the Prophet travelled through Paradise and also reached the Arsh.'

Shaykh Abdul Haque Muhaddith e Dehlvi mentions this station in the following:

'The Prophet said, "Then the green-coloured *Raf/Raf* was presented to me; its light was brighter than the Sun's, and

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the nur of my sight was enlightened by it. I was then seated upon it and it took me to the Arsh.'
(Mudarij an Nabuwat)

When discussing the vision of the Lord later, he writes:

'The evident matter is that he saw his Lord on two occasions; once at *Sidra 'al Muntahā* and once at the Arsh.'
(Isha' ul Lumāt)

Shaykh Mujaddid Alf Thāni, in his *Maktoobāt*, writes:

'Muhammad, the Prophet of Allāh, is Allāh's beloved and *afḍhal* (better) than later and earlier people; he was blessed with the physical Mi'rāj, beyond the Arsh and Kursi, indeed beyond time and place.'

(Maktoob)

The beauty and decoration of the Arsh

The benefits and barakah that the Arsh derives from him are described by the Imām as the 'beauty and decoration of the Arsh'. Consider some of the following benefits:

Shaykh Abdul Haque Muhaddith e Dehlvi writes the following with reference to the Muhaddithen and the chroniclers:

When the Prophet reached the Arsh, it took hold of him and pleaded, 'Yā Rasoolallah, you are the one who has been allowed to see His Jamāl and Jalāl. I am Allāh's largest creation, but when He created me I trembled in awe at his majesty. He then wrote, '*Lā ilāha illallah*' upon me and my amazement and anxiety intensified, but when He wrote, '*Muhammad ur Rasoolullah*', my anxiety ceased for your name brings peace and tranquillity to my heart. If this is the wonder of your name, what will happen when you cast your gaze upon me?'

The Arsh's share of his mercy is mentioned in the first Couplet.

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The fragrance and purity of the Earth

All corners of the world were filled with disbelief, darkness, oppression and ignorance, to the extent that creation had forgotten its creator. With the arrival of the Prophet ﷺ, the light of Tawheed shone and the darkness of disbelief and ignorance lifted. His teachings fragrant people's interior and exterior lives and a spring, the likes of which had never been seen before, spread throughout society and across the Earth. Here are some examples of how the Earth has benefited from the Prophet ﷺ:

The whole Earth became pure and a masjid

Earlier societies had specific places for worship. Outside of them, all forms of worship were not acceptable. However, with the arrival of the Prophet ﷺ the Earth was blessed with the honour of kissing his feet, and Allah ﷻ announced that the entire Earth was pure and wherever upon it anyone remembered Him, He ﷻ would accept it. The Prophet ﷺ announced this in the following way:

'Allah ﷻ has made, for my sake, the whole Earth a masjid and pure.'
(Bukhārī)

A piece of the Earth became Paradise

Allāh ﷻ made the pieces of the Earth that were his ﷺ abode - his place of worship, his pulpit, and his mehrāb - a garden of Paradise. The Prophet ﷺ said:

'(The land) between my house and my pulpit is a garden from the gardens of Paradise.'
(Bukhārī, Bāb Fadhā'il al Madīnah)

The Earth became the envy of the Arsh

The Earth is also honoured by having the Prophet ﷺ resting upon it, and the specific part of it that is kissing his feet is more virtuous than the Arsh itself!

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Shaykh Ibn Aqel Hanbali writes:

'His ﷺ blessed tomb is afdhal than the Arsh.'
(Fadhā'il al Madīnah Munawwara)

Imām Yusuf Nibhāni writes that there is an ijma of the Ummah on this point:

'The piece of the Earth upon which he ﷺ is buried is afdhal than all other places and, through ijma, afdhal than the Ka'ba and the Arsh.'

Shaykh Muhammad Zakariyya Sahāranpuri writes about the etiquettes of visiting the tomb:

'When one's sight falls upon the Green dome, one should combine the honour and awe of the Prophet's ﷺ elevated status with a reflection that, under this dome, is the most afdhal of all of creation, the chief of the prophets, even afdhal than the angels. Also, the place of the grave is afdhal than all other places, and the parts touching the Prophet's ﷺ blessed body are afdhal than the Ka'ba, the Arsh and the Kursi; in short, afdhal than any place on Earth or in the Heavens.'

(Fadhā'il al Hajj)

Couplet 6:

فروغ من طافت بالظهور
زعبور بن طافت بالظهور

Nur e Ain e Latāfat pe Alhaḥ Durood
Zeb o Zecn e Nazāfat pe Iakthon salām

Glossary of Terms:

Ain: Embodiment
Latāfat: Light, Sublimity
Alhaḥ: The purest
Zeb: Decoration
Zecn: Beauty
Nazāfat: Purity, Cleanliness

Upon the light of sublimity the most sublime durood
Upon the beauty of purity, a multitude of salām

From head-to-toe, the Prophet ﷺ was nur and his pure body was a beautiful portfolio of subtlety and elegance, where even a notion of crudeness could not be contemplated.

The Quran and hadith mention two states of the Prophet ﷺ. He ﷺ is Nur and he is Bashir, and in both states he is unrivalled. All of the nur creation is in awe at the greatness of his nurāniyyah, whilst the whole of the Bashari world adores his bashariyyah. The Quran mentions both of these great characteristics and it is incumbent upon every Muslim to sincerely acknowledge them both. It does not befit any Muslim to accept certain verses of the Quran and ignore others; the Quran rebukes such mindsets in the following way, {So do you believe in part of the scripture and reject the rest.} (2:85)

Praise be to Allāh ﷻ, we accept both of these realities. As this Couplet refers to the Prophet's ﷺ nurāniyyah, we will describe that here.

In denoting the Prophet ﷺ the embodiment of nur, the Quran says:

'Indeed has come to you from Allāh a Nur (Prophet Muhammad) and an enlightened book.' (5:15)

Here, Nur refers to the Prophet ﷺ and the enlightened book refers to the Quran. Imām Fakhrudīn Rāzī writes:

'Nur refers to the Prophet ﷺ and the Book the Quran.' (Tafsir Kabir)

Some people denote the term *Waw* in the verse as *Tafsīr* (explanatory), the following term explains the preceding term), and consequently both Nur and Kitāb refer to the Quran. The mufasssireen and muhaddithen have rejected this outright. Mulla Ali Qāri writes:

'*Waw* is used for *Alaḥ* (in the meaning of 'and' or 'addition'), its substitute use of tafsīr is only used when there is something preventing or restricting it from being used in its original way. Here, there is no such restriction. In addition, if we were to accept the *Waw* as Tafsīr, it can still mean that both Nur and Kitāb refer to the Prophet ﷺ! What prevents

both of them describing the Prophet ﷺ? His person is not only nur but the source of all nur (anwār), and he ﷺ is an enlightened book for he ﷺ is the embodiment (and collection) of all the Divine Secrets; the explanation of all legal commandments and the revealer of all conditions and news.

(Sharāh As Shiṭāh)

Allāma Syed Mahmood Aloosi writes similarly, but adds that the most fitting explanation of both Nur and Kitāb is the Prophet ﷺ:

'For me there is no issue with denoting both the Nur and Kitāb as the Prophet ﷺ because undoubtedly both correctly refer to Him.'

(Ruh al Ma'āni)

Two arguments of the Rejecters

Those who insist on restricting the meaning of Nur and Kitāb to just the Quran have two specific arguments:

1) The preceding words (to this) mention the Prophet ﷺ and so this next verse must solely be about the Quran. The previous verse is, {O people of the Book, now has come to you our Messenger explaining to you much of that which you used to hide from the Scripture and pass over much.} (5:15)

2) The next verse includes the phrase, {With it Allāh guides all those} (5:16), which has the singular pronoun 'it', which means the previous verse must refer to a single item and not two, which must be the Quran for the Prophet ﷺ is already mentioned in the preceding verse.

Critique of these arguments:

1) The first argument is wrong; if something has been mentioned before, this does not prevent it from being mentioned again. Indeed,

repetition can be seen in the Quran and is very effective. A careful examination of the preceding verse shows that it actually specifies that the Prophet ﷺ is being discussed all the way through. Allāma Uloomi quotes Imām Teebi to explain this:

'It is more appropriate to denote nur to mean the person of the Prophet ﷺ because, between the two verses, Allāh ﷻ has not used the *Waw* of *Alay*, so it is apparent that the terms 'Our Prophet' and 'Nur' both refer to the same single entity. In both instances, the Ahl al Kitāb are being given the glad tidings of the coming of the anticipated Prophet ﷺ. The first verse mentions the attribute of Prophethood and the second mentions the attribute of the Book, and both are his ﷺ attributes.'

(Ruh al Ma'āni)

Shaykh Ashraf Ali Thānvi also clarifies this matter, in the Tafsir of this verse, he writes:

'One tafsir of this is the one that I have mentioned in which Nur refers to the Prophet ﷺ and this tafsir is the most accepted because it is also the tafsir of the previous verse, which suggests that the subject of the verb '*Jā'a kum*' (has come to you) is one and the same.'

(Risāla an Nur)

These explanations clearly show that mentioning something once does not prevent it from being repeated; indeed the opposite is often true.

2) As for the *Dhameer* (pronoun) being singular, firstly, if both Nur and Kitāb refer to the Prophet ﷺ then there should be only one *Dhameer*. However, even if they are two different things, it is still appropriate to have only one *Dhameer*. This is because, when two items share a characteristic, they can be referred to with one *Dhameer*, because of their shared characteristic. Allāma Abu Masood mentions many reasons for the use of one *Dhameer*:

'Either both of them are the one item, both of them are subject to one command, or it refers to just one of them.'

The delicacy/subtlety of the Prophet's body

Although the Prophet ﷺ was nur, he came to guide and lead the people whilst taking a human form. However, his bashariyyah was free of the physical *karḥāfah* (heaviness). For this reason, his body was more lateef than anything else in this world. The Prophet ﷺ himself once described the bodies of the prophets:

'Our bodies have been made like those of the souls of the people of Jannah.'
(Zarqānī)

It is clear that the souls of the people of Jannah are *lateef*, i.e. their bashariyyah is also nur.

Shah Abdul Aziz Muhaddith al Dehlvi wrote in the *tafsīr* of {And indeed your Akhīrah is better than the present} (93:4) that one of the advancements Allāh ﷻ gave him was the following:

'He ﷺ will no longer have the bashari body and will attain the supremacy of the nur forever.'

(Tafsīr Azcezi)

Whilst denoting his bashariyyāh as nur from head to toe, Shaykh Rashid Ahmad Gangohi said:

'Although he ﷺ was of the children of Adam, his person had been made so pure that he ﷺ was acknowledged as being nur from head to toe.'

(Imdād us Sulook)

Nothing was more lateef (sublime) than his pure body

Indeed, what will the *latāfah* be like for the one whose bashariyyāh had become pure nur? In explaining why his ﷺ blessed body had no shadow, Imām Rabbānī Mujaddid Alf Thānī wrote:

'One's shadow has to be more lateef than one's body, but there was nothing more lateef than his ﷺ pure body so how could it have a shadow?'

His body was more delicate than flowers

One aspect of the *latāfāt* of his body was that, despite taking a full part in all personal and social matters, his ﷺ body still remained more delicate than a flower.

Syeduna Anas narrates that the Prophet ﷺ would sleep on bedding made from palm fibre, and there would be no cloth between it and the blessed body, even though his body was more delicate than everyone else's.

Syeduna Ali narrates:

'His ﷺ skin was very soft.'

(Al Wafā)

The Prophet ﷺ once sat Syeduna Muādh next to him on a journey, and Syeduna Muādh said:

'I have not touched any skin softer than his.'

(Subul al huda)

Couplet 7:

رو با نازم خور از لعل
بی نازمیت پالا کوس لعل

Saro Nāz e Qidam, Magz e Rāz e Hikam
Yakka Tāz e Fādelet pe tākhon salām

Glossary of Terms:

Saro: The pine tree; referring to the Prophet's ♀ height
Nāz: Attributes of love
Qidam: Old
Magz: Mind and source
Rāz: Secret
Hikam: Wisdom
Yakka: Unique
Tāz: Forbearer; the one who precedes everyone else

The endearing physique, the wise mind
Upon the pioneer of all virtue, a multitude of salām

The Prophet ♀ is unique and unmatched in terms of being a masterpiece of nature; the locus of Allāh's ♀ secrets and the forerunner of all virtues.

With His divine Hand, Allāh ♀ made the Prophet ♀ so beautiful and elegant that he ♀ was unique and unrivalled in His creation. Let us discover his ♀ beauty and elegance.

The Prophet's ♀ blessed body was neither big nor small but from head to toe was the beautiful embodiment of proportionality. All of his ♀ bodily parts complemented each other so well that no one could ever claim that any part was disproportionate to the rest of his body; they were all so consistent and suitably perfect that none could be deemed too big or too small.

Being too big or too small is seen as inelegant imperfections; how could the Lord accept anyone calling His masterpiece imperfect or ugly? Without a doubt, Allāh ♀ made His beloved ♀ unrivalled and flawless.

The Prophet's ♀ flawless body was the pinnacle of beauty and proportionality, and the bearer of attractiveness and grace. His ♀ body was the paragon of proportionality so much that it seemed that beauty itself had arrived in human form. The tongues of the Companions remained ever moist in praise of the Prophet's ♀ beautiful appearance. The narrations reveal that in terms of the beauty of his composition, the Prophet's ♀ pure body was in a league of its own. For example, the Prophet's ♀ chest and stomach were flat and his ♀ chest was well proportioned and slightly bigger than his ♀ stomach. According to the medical conventions, the Prophet's ♀ body was perfectly proportioned and attractive.

The Companions would become ecstatic on seeing the beauty of the Prophet ♀, and would readily acknowledge their inability to describe his ♀ beauty with any justice. The truth was that his ♀ everlasting beauty was beyond expression and description and the Arabs, despite

all their claims of eloquence and rhetoric, were unable to fully describe it. Their inability is captured in the following couplet:

The scope of the eye is limited whilst the flower of your beauty is broad,
The flower-gatherers of your garden complain of their constrained basket.

Syeduna Hind ibn Abi Hāla narrates the following about his creation:

'He ﷺ was *'Muta'addal al Khaliq'* (proportionate in build) and despite having flesh was not soft (fat).'

'Muta'addal al Khaliq' (proportionate in build) is also described as:

'Allāh ﷻ made all his parts so proportionate that they were very balanced and dignified (they did not look odd or out of place).'

(Syeduna Muhammad Rasoolallah)

Abu Tufail Āmir bin Wāthila narrates:

'The Prophet ﷺ was well proportioned.'
(Muslim, Kitāb al Fedā'il)

Barra bin Āzib writes the following about his beautiful build:

'The Prophet ﷺ was the most beautiful of all people in terms of build.'

(Bukhārī, Kitāb al Manāqib)

In describing the Prophet's ﷺ beautiful and proportionate build, Syeduna Anas bin Mālik explained:

'The Prophet ﷺ was beautiful in his build.'
(Shamā'il of Tirmidhī)

The Source of Wisdom

The Prophet ﷺ was fully aware of Allāh's ﷻ secrets and signs and that he was their locus and treasure chest. The wisdom revealed to him transcended the imagination of others. Allāh ﷻ describes his proximity to Him as:

'Then he approached and came closer and was at a distance of two bows length or nearer, so (Allāh ﷻ) revealed to His servant whatever he revealed.'

(33:8-10)

In other words, the conversation that took place between the lover and the beloved is known only to the bestower and the bestowed upon, and no one else.

Consider the revelation of the Qurān; only he ﷺ is fully aware of the secrets of this revelation. For example, only he ﷺ has true knowledge of the *Huroof al Muqatī'ā* (Alif, Ām, Meem, Hā Meem etc), which is why they are known by the muṭassireen as the secret conversations between Allāh ﷻ and the Prophet ﷺ. It is in light of this that the *Al-Mad Qalb* denote him ﷺ as the *'Kanz al Āzam'* (the greatest treasure chest). Shaykh Abu'l Abbās Al Tijānī writes that he ﷺ is the *Kanz al Āzam*:

'He ﷺ is the collection of the secrets, sciences, appreciation, *tajalliyāt* (glories); both personal and attributable, nouns and verbs. As these are all comprehensively collected within his person, he ﷺ is known as the *Kanz al Āzam* because it is from him ﷺ that we learn all the meanings, secrets, answers, visions, tawheed, certainty, imān, and the etiquette of dealing with the Lord. He ﷺ is the source of good for everybody.'

He ﷺ is the one who has solved the Universe's greatest mystery of 'Tawheed' for us, by seeing it first for himself.

Forbearer of all virtues

Not only is he ﷺ the collection of all virtues but in every virtue he ﷺ is first, before everyone else. All virtues that are bestowed individually upon each and every individual in this world are given first to the Prophet ﷺ perfectly.

The Quran has clearly revealed that all the extrinsic and intrinsic beauties and perfections of this Universe are found in the person of the Prophet ﷺ. This is because the most honoured of all creation are the prophets and messengers, and he ﷺ is the collection of all of their attributes. In mentioning His honourable prophets, Allah ﷻ said, {They were those (prophets) who Allah guided so follow their guidance.} (6:90)

The word guidance in this verse does not refer to the rules and commands of the previous prophets, because they were all repeated when the Prophet ﷺ announced his prophethood. Instead, guidance refers to their extrinsic and intrinsic attributes and perfections by which they gained supremacy over the rest of creation. Thus, the distinctions and perfections present individually in the prophets are concentrated and perfected within the person of the Prophet ﷺ making him ﷺ the collection of all the perfections of prophethood.

Imām Qutb ud deen Rāzi writes about this verse, proving that the Prophet ﷺ is the most honoured of the prophets:

'It is determined that this verse does not order the following of their legal commands but is about their perfect attributes and honourable characteristics; for example, it orders patience, devotion and gratitude etc. Further, this blessed verse is definitive proof that in this way, he ﷺ is more honoured than all the prophets, for he ﷺ has combined in his own pure character all the particularities and perfections that the other prophets had individually; thus just as he ﷺ is definitely *afḍal* than each prophet, he ﷺ is *afḍal* than all of them collectively.'

After explaining the meaning of this verse, Imām Fakhrudeen Rāzi writes:

'This makes clear that all the beautiful characteristics present individually in the previous prophets are combined in their perfection in the character of the Prophet ﷺ. Thus he ﷺ is *afḍal* than all of them.'

(Tafsīr Kabēr)

Couplet 8:

نظیر رحمت بی نظیر
مرکز دور کریمتیا کوں سلام

Nuqtā e Sirr e Wāḥdat pe Yaktā Durood
Markaz e Dor e Kāhṛat pe Iḥkṛon salām

Glossary of Terms:

Nuqtā: The dot at the beginning of a line
Sirr: Secret
Wāḥdat: Allāh's ☞ Uniqueness and Oneness
Yaktā: Unique
Markaz: The centre of a circle, the source
Dor: Rule/reign
Kāhṛat: Plentiful

Unique doroed upon the revealer of the secret of Uniqueness
Upon the cause of the era of plenty, a multitude of salām

This Couplet mentions two of the Prophet's ☞ *Aḥādīs* (particularities);

- 1) Being the first to know the secret of Allāh's ☞ Tawḥeed
- 2) Being the locus and source of all realities.

The first to know the secret of Tawḥeed

In a Hadith al Qudsī, Allāh ☞ states:

'I was a hidden treasure; I then desired to become known, so I created creation.'

It is an accepted truth that the Prophet ☞ was the first creation. It is also true that he ☞ was the cause of creation; it is mentioned in a hadith that Allāh ☞ said:

'Had it not been for you I would not have revealed my Lordship.'

In light of these aḥādīth, Imām ur Rabṭānī Mujaddid Alf Thānī wrote:

'The reason for the creation of the Universe was *Muḥabbah* (love) and the first requisite, choice and appearance was the Prophet ☞. *Muḥabbah* was the demand of the Lord, the Most High, and the Prophet ☞ was the requisite of *Muḥabbah*, thus with him *Rabṭobiyah* (Lordship) become apparent and he was made the mercy for the Universe.'

His ☞ blessed *zāṭh* (person) is the centre and source of all the Universe's realities. Imām Qustalānī quotes from '*Ad Dur Al Azeem Fi Ma'wā'id il Kareem*' that:

When Allāh ☞ created Syeduna Adam, He told him that He had given him the title of Abu Muhammad. He asked, 'What is the reason for this?' Allāh ☞ ordered him to raise his head, when he did he saw the Muḥammadan Nur and pleaded, 'O Lord, what is this nur?'

Allāh ﷻ explained, 'It is the nur of a great prophet from your offspring and children, in the Heavens his name is Ahmad and on the Earth it is Muhammad. Had it not been for him I would not have created you, the Heavens or the Earth.'

This is supported by Imām Hākim's narration in which Syeduna Adam saw the Prophet's ﷺ name written upon the Arsh and asked who he was. Allāh ﷻ replied:

'O Adam, had it not been for him I would not have created you.'

(Al Muwāhib Ma'a Zarqān)

Mulla Ali Qāri quotes from Dehlvi the narration of Abdullah ibn Abbās, in which the Prophet ﷺ said:

'Jibrīl came to me and gave me Allāh's ﷻ message, 'O Muhammad, if it wasn't for you I would not have created Jannah, and if it wasn't for you I would not have created the Fire'. The narration of Ibn Asakir has the additional words, 'If it wasn't for you I would not have created the Duniya (world).'
(Moadoo'at e Kaber)

Imām Jalāluddeen Suyooti narrates from Abdullah bin Abbās that Allāh ﷻ revealed to Syeduna Isa:

'O Isa, believe in Muhammad and order your ummah that whoever finds him should believe him; if it wasn't for Muhammad I would not have created Adam, Paradise or the Fire.'

(Al Khasāis al Kubra)

Imām Hākim denotes this narration to be Sahih.

Imām Qustalāni quotes from Ibn Saba and Owni the narration of Syeduna Ali that Allāh ﷻ said to His Prophet ﷺ

'In your love, I will lay out the carpet of Bar'ha, put waves in the sea, raise the canopy of the Sky, and make Paradise and Hell a place of reward and punishment.'

(Al Muwāhib Ma'a Zarqān)

Complete by:

سید محمد رفیع کمالی
سید محمد رفیع کمالی

Salib e Raj'at e Shams wa Shaq al Qamar
Nabib e Daul e Qudrat pe lakhon salām

Glossary of Terms:

Salib: Owner
Raj'at: Returning
Shams: Sun
Shaq: Krip, split
Qamar: Moon
Nabib: Deputy
Daul: Hand
Qudrat: God-given authority or ability

The one who reversed the Sun, and split the moon
Upon the deputy of the Powerful Hand, a multitude of Salām

This Couplet reveals that the Prophet ﷺ is Allāh's ﷻ greatest deputy (vice-regent). Using the attributes and authority given to him by Allāh ﷻ he has reversed the Sun and split the Moon as follows.

He is Allāh's greatest *khulifa* (vice-regent)

Every prophet and messenger is Allāh's ﷻ *khulifa* (deputy or vice-regent) but the Prophet ﷺ is His greatest *khulifa*. In the words of (And when your Lord said to the Angels, 'I am to make a *khulifa* on the Earth) (2:30), Allāma Abūsofi writes:

'This is a very gracious address for, in reality, from the whole of the creation, he ﷺ is Allāh's greatest *khulifa* and is the Imam and guide for all those in the Heavens and on Earth. If it wasn't for him, Adam, say, the whole of creation, would not have been created.'

(Ruh al Ma'ani)

Consequently, after Allāh ﷻ, the Prophet ﷺ has the most authority in the Universe:

The Prophet ﷺ once sent Syeduna Ali to distribute the bounty, and by the time he returned, the congregation of the Asar prayer had passed. The Prophet ﷺ put his head on Syeduna Ali's lap and listened to how the bounty was distributed. A revelation then descended upon the Prophet ﷺ, although in other narrations it is said that he was resting. There is no contradiction in this as both could be true. However, during this time, the Sun set and Syeduna Ali had still not prayed Asar. Asmā bint Amres narrates that the Prophet ﷺ pleaded with Allāh ﷻ, 'O Allāh, Ali was in Your and Your Prophet's service, so return the Sun.' The Sun had set but after these words were said, the Sun returned, 'until it rose to above the mountain and Syeduna Ali stood, performed wudhu and prayed. The Sun then set.'

(Sharh al Rasool)

Syeduna Anas, Ibn Masood, Ibn Abbas and Ibn Umar narrate:

The people of Makka demanded that if he ~~was~~ was a true prophet, he should split the moon in two. This was based on their belief that he was a magician and they knew that magic could not extend to the skies. Thus:

'The Prophet ~~he~~ showed them the moon in two pieces such that there was a piece either side of Mount Hira.'

(Bukhārī)

The Muhaddith Rizeen adds:

'When travellers would meet the Quraysh, they would tell them they had seen the Moon in two but the Quraysh would call them liars.'

(Al Jāme al Usool)

Imām Abū Dawūd Al Tiyālīsī has also narrated these words.

Some of the Mufasireen believe that the verse, {The Hour has drawn near and the moon has split}(54:1) refers to this event.

Couplet 10:

جس کے زیرِ لوا آدم و کنوینا
اس مزارے سارتِ پاکوں سلام

Jis ke Zer e Liwā Ādam wa Man Siwā
Us Sazāi Sayādat pe lākhon salām

Glossary of Terms:

Jis: Whoever

Zer: Underneath

Liwā: Flag

Adam: Allāh's ﷺ prophet, the father of the humans

Man Siwā: All but Him;

Sazāi: Worthy, deserving

Sayādat: Leadership

Under whose Flag will be Adam and all the others
Upon that *de jure* leadership, a multitude of salām

One of the Prophet's ﷺ greatest distinctions is that, on the day of Qiyyāma, Syeduna Adam and the other prophets will stand, with their peoples, under his flag. The Prophet ﷺ mentioned this rank numerous times:

Syeduna Ibn Abbas narrates that the Prophet ﷺ said:

'Every prophet was given the right to one special *da'a* and all of them used it in this world except me; I have saved mine for my ummah's intercession on the day of Qiyyāma. On that day, I will be the chief of the children of Adam, yet I am not proud. I will be the first to be raised from the ground and the flag of *hamd* will be in my hand, yet I am not proud. Adam and the prophets after him will all be under my flag, yet I am not proud.'

(Musnad Ahmad)

Syeduna Abu Hurayra narrates that the Prophet ﷺ said:

'I have been given virtues greater than all the other prophets in six areas, which they were never given; I have been given the glad tidings of forgiveness for earlier and later peoples, booty is *Halāl* (lawful) for me, my ummah is better than all other nations, the entire Earth has been made pure and a masjid for me, I have been given the fountain of Kawthar, and I have been given awe and dignity. By He in whose Hand is my life, on the day of Qiyyāma, your Prophet ﷺ will have the flag of *Hamd* in his hand, under which will be Adam and all the other prophets.'

(Mujma Az Zaw'id)

Syeduna Anas narrates the following from the Prophet ﷺ:

'When people will be raised, I will be the first (to be raised), when people will be gathered, I will be the speaker, and when people will be in despair, I will console them with glad tidings. The flag of *Hamd* will be in my hand on that day

and near my Lord. I will be the most honoured of all children of Adam, yet I am not proud.'

Syeduna Abu Saeed Khudri narrates the same, adding:

'In my hand will be the flag of *Hamd* but I am not proud, and that day there will not be a prophet, Adam or any other, that is not under my flag.'

(Tirmidhi)

The above narrations reveal that every prophet will be under his flag. Now view the statements in which he ﷺ reveals that the whole of humanity will stand under his flag.

Hudayfa bin Yaman states that the Companions once asked him ﷺ:

'Allāh ﷻ made Ibrahim His khalīf; Isā His kalīma and ruh, and Musa the khalīf; Yā Rasoolallah, what did Allāh ﷻ bestow upon you?'

He ﷺ replied, 'On the day of Judgement, all the children of Adam will be under my flag and I will be first to open the door of Paradise.'

(Al Imān bi Awālim il Ākhira from Ibn Asakir and Abu Nu'aim)

In another narration by Syeduna Anas, the believers are specifically mentioned:

'And under it will be Adam, the other prophets and all of the believers.'

(Dalā'il un Nubuwwah of Abu Nu'aim)

What greater status can one have than all of Allāh's ﷻ prophets seeking refuge under one's cloak of mercy? By mentioning this blessed spectacle, the Imām sends salutations upon his ﷺ leadership and reign.

Couplet 11:

عرشِ مہرزش جہنم کے زیرِ عرش
اس کی قہر رسالت پہ لاکھوں سالام

Arsh iā Farsh Hain jis ke Zer e Nagec'
Us ki Qāhir Riyāsāt pe lākhon salām

Glossary of Terms:

Arsh: Allāh's throne, the Highest place

Tā: To, until

Farsh: The land or Earth

Zer e Nagec': Under the control

Qāhir: Awesome

Riyāsāt: Kingdom, chieftdom

Whose control spans from the Arsh to the Earth
Upon his awesome kingdom, a multitude of salām

This Couplet describes the Prophet's ﷺ kingdom and suzerainty; everything from the Arsh to the Earth is subject to the command of Allāh's ﷻ beloved.

The Quran makes it very clear that everything on Earth and in the Heavens is under the command of human beings, so long as they obey Allāh ﷻ. He ﷻ makes the following two statements:

{And He has subjected to you all that is in the Heavens and all that is in the Earth, it is all as a favour and kindness from Him} (45:13)

{Do you not see that Allāh has subjected for you whatsoever is in the Heavens and whatsoever is in the Earth} (31:20)

Hajj Imdād ullāh Muhājir e Makki explains the kinds of people that are blessed with this rank and station.

'A Perfect *Ārif* (man of recognition) reaches a stage where he has control over the whole world and personifies {Allāh has subjected for you whatsoever is in the heavens and whatsoever is in the earth} (31:20) such that he becomes a man of authority.'

(Dhiyā al Qulūb)

If this is the state of an *Ārif* who is a follower of the Prophet ﷺ, one can reflect upon the superior rank and authority of the Prophet ﷺ himself? With the help of some ahadith, we will illustrate this rank that the Prophet ﷺ occupies.

Syeduna Abu Saeed Khudri narrates that the Prophet ﷺ said:

'Every prophet has two ministers (or helpers) in the Heavens and two on the Earth; my ministers in the Heavens are Jibril and Mikaeel, whilst my ministers on the Earth are Abu Bakr and Umar.'

(Tirmidhi)

His blessed mother, Syeda Aminah, narrates that, soon after his birth, the following announcement was made:

'The whole world is in Muhammad's grasp. There is no part of creation that is not within his control.'

(Zarghal)

The Prophet ﷺ said:

'I was sleeping and I was given the keys to the treasures of the Earth. They were put into my hand.'

(Bukhari)

Syeduna Abdullah bin Abbas narrates that the Prophet ﷺ said:

'On the day of Judgement, I will be given the keys to Paradise, but I am not proud.'

Syeduna Anas narrates the following:

'On that day the flag of honour, the keys to Paradise, and the flag of *Islam* will be in my hand.'

(Dala'il un-Nubuwwah of Abu Nu'aim)

Syeduna Abdullah bin Abbas narrates that, on the day of Qiyama, the gatekeeper of Hell will say to all peoples:

'O people, verily Allah ﷻ has ordered me to give the keys of Hell to Muhammad ﷺ.'

(Al-Amin wal-amin)

In the ninth Couplet, it was clear that the Prophet ﷺ rules over the Sun and the Moon.

The shabdith contains many instances of the Prophet ﷺ commanding a tree and it walking towards him. Furthermore, he ﷺ could command a branch to break away and come to him.

Syeduna Abdullah bin Umar narrates:

'We were on a journey with the Prophet ﷺ when a Bedouin asked the Prophet ﷺ to prove his truthfulness by beckoning the tree towards him. The Prophet ﷺ told him to go and tell the tree himself that Muhammad was calling it. When the Bedouin mentioned the Prophet ﷺ to the tree, it ripped itself out of the ground and stood before the Prophet ﷺ and testified to him thrice. It then returned to its roots.'

(Shamail ur Rasool)

His ﷺ kingdom can be ascertained from the fact that stones and trees would offer him salam.

Syeduna Ali narrates the following:

'We left on a journey with the Prophet ﷺ and every tree and rock would greet him by saying, 'As salamu alaiha Ya Rasoolallah.''

(Shamail ur Rasool)

Couplet 12:

اصل بر نور و بعد از نور محمد
چشم کز نعمت پالا کوه سلام

Asal e Har Bood o Bahood, Tukhm e Wujood
Qāsim e Kanz e Naimat pe lākhon salām

Glossary of Terms:

Asal: Base material, intrinsic nature
Bood: Body and existence
Bahood: Development and wellbeing
Tukhm: Seed
Wujood: Life, being
Qāsim: Distributor
Kanz: Treasure
Naimat: Blessings, goodness

The root of all existence and growth, the seed of life
Upon the distributor of all goodness, a multitude of salām

The existence of everything in the Universe, and its subsequent development and wellbeing, is dependant on the Prophet ﷺ. This is because Allāh's ﷻ each and every blessing is distributed due to and through him ﷻ.

Syeduna Jābir narrates that he once asked the Prophet ﷺ

'May my parents be forsaken over you, tell me of the first thing Allāh created?'

The Prophet ﷺ replied, 'O Jābir, Allāh ﷻ created, before all other things, the Nur of your Prophet from His own Nur, and with the power of Allāh, that Nur travelled wherever Allāh ﷻ wished, and at that time there was no Loh (tablet), no Pen, no Paradise, no Hell, no Angel, no Sky, no Earth, no Sun, no Moon, no Jin and no Human! And then when Allāh ﷻ wanted to create creation, He ﷻ made four pieces of that Nur, and from one piece He ﷻ created the Pen, with the second the Loh (Tablet), and with the third the Arsh. He ﷻ then divided the fourth into quarters, and from that He ﷻ created the carriers of the Arsh from the first quarter, the Kursi from the second, and the rest of the angels from the third. He ﷻ then divided the fourth in four. He ﷻ created the Sky with the first piece, the Earth with the second, and Paradise and Hell with the third.'

(Zarqānī)

Imām Abu'l Hasan Al Ashari narrates that the Prophet ﷺ said:

'The first thing Allāh ﷻ created was my nur and, from my nur, created everything else.'

(Mushā'at al Musarrāt)

The Muhaddith Ibn al Jowzi quotes this narration using the following words

'The first thing Allāh ﷻ created was my nur and, from my nur, created the whole Universe.'

(Bayān Mee'ad un Nabawi)

Everything that we receive, from the beginning to the end of time, is received from the hand of the Prophet ﷺ. The Prophet ﷺ mentioned this great rank in the following way:

'Verily I am the distributor and custodian whilst Allah ﷻ is the giver.'
(Bukhari)

Just as Allah's ﷻ giving is not restricted, so too is not the distribution of the Prophet ﷺ, he distributes everything.

The Imām has denoted the Prophet ﷺ as the distributor of each and every blessing of Allah ﷻ. The above hadith supports this because, in it, the giving and distributing are general rather than specific to only some blessings. However, some have tried to restrict this understanding of distribution to knowledge only; thus, we feel it is necessary to quote two commentators of Sahih Muslim, who state that generality is implied here.

Syeduna Rabee'a bin Ka'b Aslami describes how he used to serve the Prophet ﷺ

'One day, he ﷺ ordered me, 'Ask!'

I replied, 'That I have the honour of serving you in Paradise.'

He ﷺ asked, 'Anything else other than this?'

I replied, 'That is enough for me.'

He ﷺ replied, 'Support me with plenty of prostrations.'

(Muslim, Bab Fadhli us Sujood)

In commenting on this hadith, Shaykh al Muhadditheen Mulla Ali Qari writes:

'The Prophet ﷺ gave the order to ask without any restriction, whatever you want! This makes clear that Allah ﷻ had given His Prophet ﷺ the ability to give whatever he wished from among His treasures.'

(Mirqat al Ma'arif)

Shaykh Abdul Haque Muhaddith e Dehli also mentions this, in the following way:

'By ordering him, 'ask', he ﷺ kept the question general - it was not specific to any request - which reveals that all matters were in the Prophet's ﷺ hand; with Allah's ﷻ permission he ﷺ can give whatever he wants to whoever he wants.'

(Isha'at ul Luma')

Couplet 13:

فما بقاء شىء بعد
ختم دور رسالت پاكوسلام

Fath'e Bāb e Nabuwwat pe be'had durrood
Khalām e Dor e Risālah pe lākhon salām

Glossary of Terms:

Fath'e: Opening
Bāb: Door
Nabuwwat: Prophethood
Be'had: Unbounded, limitless
Khalām: End
Dor: Time, era
Risālah: Messengership

Upon the door of Prophethood's opening open-ended durrood
Upon the era of Messengership's closing a multitude of Salām

With generosity and benevolence, Allāh ﷻ began and ended the system of prophethood with the Prophet ﷺ. The Imām is describing this virtue in this Couplet.

When Allāh ﷻ, in the Qur'an, mentions the covenant (taken from all) the prophets, He begins with the Prophet ﷺ

'And (remember) when we took from the prophets their covenants; from you and from Nuh, Ibrahim, Musa and Isa son of Maryam.'

(33:7)

Although the other prophets came into this world before him ﷺ, in this verse, they are mentioned after him ﷺ. In the Tafsir of the verse, {Glory to the Being that took its Servant on a Night Journey} (17:1), Syeduna Abu Hurayra narrates that Allāh ﷻ said to the Prophet ﷺ

'In creation I made you the first prophet but sent you last. I made you the opening and the closing.'

(Tafsir Ibn Kathir)

In the gathering of the prophets in Bait al Muqaddas, the Prophet ﷺ said, whilst praising Allāh ﷻ

'He ﷻ expanded for me my chest, He ﷻ alleviated from me all my burdens, He ﷻ elevated for me my dhikr and made me the opening and the closing.'

(Mudhrij an Nabuwwah)

By seeing the words *Fātiḥ* (opening) and *Khātim* (closing) in the above hadith, one can see that the Imām's words, '*Fath'e Bāb e Nabuwwah*' and '*Khalām e Dor e Risālah*' are actually the words of the Prophet ﷺ himself!

Syeduna Abu Hurayra narrates how the Companions asked the Prophet ﷺ

'When were you made a Prophet?'

He replied, 'I was a Prophet when Adam was between soul and body.'

(Tirmidhi, Bab Ma ja a fi Fadhli in Nabi)

This means that, before he had even been given a physical body, he was given the rank of prophethood.

Allāh ﷻ says in the Quran:

'Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the last of the prophets.'

(33:40)

From Syeduna Adam to Syeduna Isa, there has always been the need for prophets to come after the other. However, with the Prophet's ﷺ arrival, the door to prophethood was closed, for Allāh ﷻ had made his person and his Shariah so complete and so perfect that it could serve as a complete guide until Qiyaama. This meant that there was no longer a need to keep the door to prophethood open. The Quran too alludes to this with its blessed words:

'This day I have perfected your religion for you, completed My favour upon you and chosen for you Islam as your religion.'

(5:3)

In short, when it was time to open the door to prophethood (i.e. the means to benevolence and mercy), he ﷺ was given prophethood first, and when prophethood had reached its pinnacle and end, he ﷺ was sent. Thus, his person was the vehicle for mercy both at the very beginning and at the very end.

Couplet 14:

شرقا و غربا و قد رست نورى در دور
فتى از هر جزيرت پى لا كوى سلام

Sharq e Anwār e Qudrat pe Nuri Durood
Fitq e Azhār e Qurbat pe Iakhon salām

Glossary of Terms:

Sharq: Sparkling
Anwār e Qudrat: Allāh's ﷻ light and majesty
Fitq: Blossoming
Azhār: Flowers, buds
Qurbat: Closeness, proximity

Enlightened durood upon the Sparkling light of Allāh
Upon the blooming flower of proximity, a multitude of salām

Out of the entire Universe, it was the Prophet ﷺ that was created from the *faith* (bounty) of Allāh's ﷻ nur. He ﷻ is thus the complete and perfect expression and locus of Allāh's ﷻ nur and illumination and thereby the actual embodiment of nur. Furthermore, with his creation, the doors to Allāh's ﷻ *marjāh* and proximity were opened.

In referring to him ﷻ as nur, Allāh ﷻ states in the Quran:

'Indeed, a Nur (Prophet Muhammad) and a plain book has come to you from Allāh.'

(Surah Ma'ida v15)

Here, Nur refers to the Prophet ﷻ and Kitāb to the Quran. Although, for the good of creation, he ﷻ came to this world in a *basharī* (human) cloak, his humanness was dominated by nur. This is why his blessed body did not cast a shadow. Indeed, the waste matters that came out of him were more fragrant than musk after having been in him for some time! In addition, wherever he relieved himself, there would be a pleasant fragrance and no unpleasantness.

The impact of the *Anwār* (pl. nur) upon him was that whoever saw him came to know that he ﷻ was a great, indeed a perfect, human being. At one point, the Imām states that the term nur actually refers to, and is for, the Prophet ﷻ and all other 'nurs' are 'secondary', for they were only nur after having benefited from him.

Definitive proof of God's existence

Everything in this Universe is proof of the existence of its creator and owner, but it is the Prophet ﷻ whom the Quran describes as the ultimate, definitive proof of Allāh's ﷻ existence.

'O Mankind, Verily, there has come to you a Burhān (definitive proof) from your Lord' (4:174)

In discussing the term Burhān, Imām Rāghib Asfahānī states that there are five types of proof:

- 1) One that can be equally true or false
- 2) One that is more likely to be false
- 3) One that is more likely to be true
- 4) One that is definitely false
- 5) One that is definitely true

The fifth type is what is known as *Burhān*. The most definite and solid proof is known as *Burhān* and must be complete truth.

(Al Mufradāt)

The blossoming of the flowers of proximity

The Prophet ﷻ is creation's route to Allāh's ﷻ *marjāh* (recognition). If Allāh ﷻ had not created him ﷻ there would not have been any Creation or recognition of Allāh ﷻ. It is written in a Hadith al Qudsi that Allāh ﷻ said:

'If it was not for you I would not have revealed My Lordship.'

In another place, He ﷻ says:

'I was a hidden treasure and then desired to be recognised and so created creation.'

(Jawāhir al Bihār)

In explaining this, Imām Abdul Karīm Al Jeezī writes:

'When Allāh ﷻ intended to create creation, He ﷻ knew that, because creation was perishable, it would not be able to attain recognition of Allāh ﷻ. So from that *Muhabbat* (love), He ﷻ created the beloved and chose him for his personal *Tajalliyān*, and created the rest of creation in front of him so that there could be a connection between the creation and its creator, and with and through that connection, the former could achieve *marjāh* of Allāh ﷻ.'

(Jawāhir al Bihār)

In explaining Allah's statement, (And (remember) when Allah took the Covenant of the Prophets ...) (3:81), and the Prophet's statement, 'I was a Prophet when Adam was between water and clay', he writes:

It is clear that the Prophet is also the connection between all the other prophets and Allah. The specific mention of Adam in this hadith is clear proof that he is the connection between Allah and Adam, to the extent that Adam was only made a prophet because of his *nisba* (connection) with Muhammad. If this is true for the father, it must be even truer for his children. This is why Allah made the prophets take an oath to believe in him and to help him.

(Jawahir al-Bihar)

In summary, creation's path to Allah's *ma'rifa* was opened because of Muhammad. If anyone claims to have gained the *ma'rifa* of Allah without the *nisba* of Muhammad, he is lying.

Couplet 15:

جنتیم دتم و دل
جنتیم دتم و دل

Be' Saheem wa Qasem wa Adeel wa Mathoel
Johar e Fard e Izzat pe lakhon salām

Glossary of Terms:

Be' Saheem: Without a partner
Qasem: Co-owner
Adeel: Equivalent
Mathoel: Similar
Johar e Fard: Indivisible
Izzat: Rank and station

Without any rivals, partners, equals or similars
Upon his indivisible station, a multitude of salām

Just as Allah ﷻ is unique and without rival in both His person (*zāt*) and attributes (*ṣifāt*), so too has He ﷻ made His Prophet ﷺ without equal in person and attributes. Furthermore, just as it is *Shirk fi Tanwheed* to consider anyone equal to Allah ﷻ in His person and attributes, so too it is *Shirk fi Risalah* to consider anyone equal to the Prophet's ﷺ person or attributes. Both are matters of great oppression, and it is the duty of the Muslim ummah to safeguard itself from both. Unfortunately, many people today talk of *Shirk fi Tanwheed* but disregard *Shirk fi Risalah*.

In this Couplet, the Imām draws the ummah's attention to the belief that Allah ﷻ is beloved is unique and without equal or rival.

In the Qur'an, Allah ﷻ mentions the Prophet's ﷺ perfect attributes that are particular to him. It is impossible for anyone else to have similar attributes, for example, concerning the attribute of *Khātam un Nabuwwah*, it states:

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Khātam un Nabuwwah (last of the Prophets).¹ (33:40)

This verse proves that he ﷺ is unrivalled because, if it was possible for someone else to have the attribute of *Khātam un Nabuwwah*, it would not make sense to say that the Prophet ﷺ is *Khātam un Nabuwwah*, for there cannot be two last prophets. Yet anyone who is claimed to be the Prophet's ﷺ *mithl* (equivalent) must also be *Khātam un Nabuwwah*, as to not be would mean there is a clear difference between them. Therefore, he ﷺ is unique and unrivalled in being *Khātam un Nabuwwah*.

Imām Buseeri mentions this truth in the following verse:

No one is his partner in his attributes
His intrinsic and extrinsic beauty has no rival

You are not my Mithl (equivalent)

During his material lifetime on Earth, the Prophet ﷺ would, on many occasions, fast continuously for many days without an *ifār* (meal) between each day. In other words, he ﷺ would fast all day and all night. The Companions once tried to imitate this practice and began fasting continuously, day and night, but weakness soon set in such that they could barely stand for prayer and could not rise if they ever sat down. The Prophet ﷺ noticed this and forbade them from keeping this *wisāl* Fast (continuous fast). One of the Companions commented, 'Ya Rasoolallah, you yourself keep the fast of *wisāl* and yet forbid us, what is the reason for this?' The Prophet ﷺ explained,

'None of you is my *mithl*; I spend the night with my Lord feeding and quenching me.'

(Bukhārī)

In other words, you do not have the strength for such fasts. You are not like me, so do not compare yourself to me.

The Companions are the greatest of the Ummah, yet if even they are not the *mithl* of the Prophet ﷺ how could anyone else be his equal?

The true purpose of the verse, 'Say, I am but a human (Bashr) like you.'

Some people quote the verses in which the Prophet's ﷺ *Bashariyya* (humanity) is mentioned and ask why it is wrong for us to deem ourselves his *mithl* when he ﷺ has said the same himself. Their question can be answered in a number of ways:

- 1) The Prophet ﷺ called himself our *mithl* through humility, but this does not permit us to say the same. An example of this was when he ﷺ called Syeduna Umar 'brother' but Syeduna Umar never dared call the Prophet ﷺ 'brother' in return, nor did he ever call him his *mithl*; rather he always called him master and ruler.

2) Just because something is called *mithl*, does not mean it is similar in every respect. Allāma Muḥammad Ashraf Siyāḍī writes:

'It is universally accepted that the Prophet ﷺ came in the Bashari form, but what rule is there that says that having the same appearance necessitates having the same reality (*Ḥaqeeqah*)? It may appear that he has blood running through him but of it he ﷺ said, 'Its colour is the colour of blood but its smell is the fragrance of musk'. This shows that it is different to our blood. In a similar way, when fruit is presented to the people of Paradise, they will see it as being the same as what they have been given many times before, and they will complain, 'This is what we have eaten before so why have they been brought forth again?' (2:25). They will make this mistake every time; whenever they are given fruit to eat, they will say this is what they have eaten before. However, in truth, 'they will be given things in resemblance' (2:25) for, although they look the same, in reality, intrinsically, and in effect, they are different. So if the fruits of Paradise, despite appearing the same are different in reality, intrinsically, and in effect, then why can the Prophet ﷺ, who has travelled into *Lā Makān* (beyond time and place), not be different?

(Tanwīr al Abḥāṭ)

3) Where the Prophet ﷺ said, 'A Bashr like you' he added 'Revelation is sent upon me', drawing a line of distinction between our *bashariyya* and his. Why do we not see this? Our *bashariyya* could be worse than even those of animals, for the Quran says, 'Rebellious people are like animals, in fact even worse', so how can our *bashariyya* possibly be the same as his? The attribute, 'revelation upon me' clarifies the distinction between us and him ﷺ; he ﷺ receives bounties directly from Allāh ﷻ whilst the rest of creation receives them indirectly. He ﷺ is not just a Bashr, but the Greatest Bashr.

Couplet 16:

ترغیب بر اہل بیت پیش رو
مردم حقیقت یافتہ چاکل کسalam

Sirr e Ghaib e Bid'ayat pe Ghaibi durood
Attar e Habeeb e Nihayat pe lakhon salām

Glossary of Terms:

Sirr: Secret, Hidden
Ghaib: The unseen/absent item that the mind or senses cannot infer or sense. Here it refers to Allāh ﷻ
Bid'ayat: Beginning
Ghaibi: Something relating to the hidden or unseen
Attar: Perfume
Habeeb: Chest, Heart
Nihayat: Ending, culmination, extremity

Discrete durood upon the hidden secret of the Beginning.
Upon the fragrant locus of Perfection, a multitude of salām

The person of the Prophet ﷺ is the locus and treasure chest of Allāh's *ma'rifa* (recognition) and *hidāya* (guidance). He ﷺ is its beginning and its end. If anyone in the entire Universe is blessed with any part of His *ma'rifa*, it is only through the Prophet's *wasā'ila* (means). It has already been stated in the previous Couplets that, without his blessed *nur*, no one would be able to establish a connection with the Divine *zāhir*. This elevated station was mentioned in a Hadith al-Qudsi, in which Allāh ﷻ said to His beloved:

'You are the *nur* of My *nur*, the secret of My secret, the locus of My guidance, and the treasure chest of My *ma'rifa*. I have created everything, from the Arsh to that which is under the Earth, for you. All of them desire My pleasure whilst I desire your pleasure, O Muhammad.'

(Tajallī al-Yaqeen)

The means to believing in the Unseen

If we believe in the existence of Allāh ﷻ as One and without equal, and if we also believe in and affirm Jannah, Jahannam, Qiyaama etc, what is the basis for our belief other than the person of the Prophet ﷺ? It was to him that Allāh ﷻ revealed his secrets and it was he who informed us of them. In detailing the revealing of the *Ghaib*, the Quran states:

'And Allāh does not reveal the (Unseen) *Ghaib* but only to who He chooses from His Messengers.' (3:179)

'He is the All knower of the *Ghaib* (Unseen) and He reveals it to none, except who he chooses from His Messengers.' (72:26-27)

In other words, Allāh ﷻ revealed His secrets to His messenger, and granted him insight into this and the next world, which cannot be known by others. In addition, it is obligatory to believe in these truths that the Messenger informs us of. The Quran describes this as '*Inshā bil Ghaib*'.

'This book, in which there is no doubt, is Guidance for the God-fearing; those who believe in the *Ghaib*.' (2:2-3)

Here, *Ghaib* refers to those things that are hidden from our eyes and here, cannot be seen by anyone; for example, the *Zāhir* of Allāh ﷻ, His attributes, the Angels, Qiyaama, Paradise, Hell, the *Sirāt* Bridge, the Scales, and the punishment of the grave etc. However, despite this, it is still obligatory to believe in all of them because even if we cannot deduce or infer them through our minds or our senses, Allāh's Prophet ﷺ has made us aware of them. This is why scholars define the *Ghaib* as matters which the Prophet ﷺ has informed us of. Under this verse, Inām Rāgīb Asfihāni writes:

'The *Ghaib* is that which cannot be deduced by the senses or the mind, but is only known because of news given of it by the Prophet ﷺ.' (Al-Mufradāt)

Shaykh al-Muhadditheen Qadhi Iyād Maṭlikā defines the term *nabuwwah* (prophethood):

'Prophethood is the knowing of the *Ghaib*.'

(As-Sharḥ)

In discussing the meaning of *nabuwwah*, Shaykh Muhammad Jamāl ud-Deen Qāsimi writes:

'It comprises Allāh ﷻ informing him of the *Ghaib* and him informing the people of the *Ghaib*.'

(Qawā'id al-Tahdeeth)

Based on this, the Mufasssireen defined the term *nabi* (prophet) as 'the one who gives news of the *Ghaib*'.

The Progam Locus of Perfection

Just as he ﷺ is first in the *marifa* of Allāh ﷻ so too is he ﷺ the most perfect. This is because he ﷺ is the only one who has received the vision of the Divine Being, the only one in the entire Universe to have

declared the existence of Allah ﷻ after having seen Him ﷻ. The Quran mentions this in the following:

'The Prophet's heart lied not in what he saw. Will you then dispute with him about what he saw.'
(53:11-12)

The Imām states on a further occasion that the greatest Chaib is the Divine Being of Allah ﷻ and if he ﷻ was allowed to see that, why would other matters of Chaib have been kept hidden from him?

Couplet 17:

مولا هوت غلوت پالا کوں دور
شہادت طوت پالا کوں سلام

Mah e LA Hoot e Khalwat pe lākhon durood
Shah e NāSoot e Jalwat pe lākhon salām

Glossary of Terms:

Māh: Moon
Lā Hoot: The state of Farā Fīlāh meaning the intrinsic realm
Khalwat: Solitude
Shah: Leader, King
NāSoot: This world
Jalwat: Extrinsic, apparent

The Moon of the intrinsic solitary realm, upon him a multitude
of durood
Upon the chief of the extrinsic apparent world, a multitude of
salām

This Couplet refers to the Prophet's station in both the extrinsic and intrinsic worlds. Allāh created him first and kept his sacred nur where He wished, and for a time (only Allāh knows how long), there was no other creation but his nur. There was only Allāh and him. It is this seclusion and intimacy that the Inām refers to in this Couplet.

The moon of the solitary intrinsic (hidden) realm

Syeduna Jābir Ansārī narrates:

'I asked the Prophet 'What was the first thing Allāh created?'

He replied, 'O Jābir, Allāh created the nur of your Prophet before anything else and kept that nur where He wished.'

(Zarqānī)

As mentioned above, only Allāh knows when the Prophet's nur was created and how long it remained the sole creation. We can, however, discover some clues in some narrations, which are worth mentioning below.

Syeduna Ali narrates that, in describing his creation, the Prophet told the Companions:

'I was a nur in Allāh's court 14,000 years before the creation of Adam.'

(Zarqānī ala 'I Muwābith)

Shaykh Ashraf Ali Thānvi writes under this hadith:

'This narration disproves all figures less than 14,000, but not figures that are greater, so do not doubt narrations you come across with a greater number! As for the reason for mentioning this specific number, it is possible that it has some particular significance.'

(Nashr ur Teeb)

Syeduna Abu Hurayra narrates that the Prophet asked Jibril about his age, to which Jibril replied:

'I know only that in the fourth enlightened veil of Allāh an enlightened star appears every 70 thousand years and I have seen it 72 thousand times.'

At which point, the Prophet declared, 'O Jibril, By the Honour of my Lord, I am that star.'

(Seera al Halbiya)

The Sajda of the Moon of the intrinsic realm

Syeduna Umar narrates that the Prophet once said to him:

'O Umar, do you know who I am?' before revealing, 'Allāh created my nur before everything else; it prostrated before Allāh and did so for 700 years, thus the first thing to prostrate before Allāh was my nur.'

(Jawābir al Bihār)

Is Tasbeeh and Tahleel

Shaykh Muhammad bin Al Hāj Al'Abdari quotes from Inām Abu Abdur Rehman As Saqālī's book '*Kitaab ud Dalā'il*':

'Allāh placed the Prophet's nur in front of the Arsh and it performed His Tasbeeh and Tahleel.'

(Jawābir al Bihār)

Inām Qustalāni quotes the famous mufasssir Ibn Kathir, who stated that after creating the nur of Muhammad and bestowing prophethood upon it, Allāh then created the nurs of all the other prophets from the Prophet's nur. He then ordered the Prophet's nur to cast its benevolent gaze upon them. As soon as it did, the nurs of all the other prophets dimmed before its light and they all called out:

'O Lord! Who is this whose nur has covered and overwhelmed us?'

Mustafa The Paragon of Mercy

Allah ﷻ explained, 'This is the nur of Muhammad bin Abdullah, if you bring faith upon him I will give you prophethood.'

(Muwāḥib ma'a Zargānī)

This narration shows that the role of this nur was to develop the nura of the other prophets. Shah Waliullah Delhi writes:

'When I read the Prophet's ﷺ statement, 'I was a Prophet before Adam had been created'. I wondered what state and condition the Prophetic nur must have been in at the time. I pleaded with my benevolent master, 'Yā Rasoolallah, clarity to me the meaning of your statement.' As soon as I had made this plea, his blessed soul appeared before me as it was prior to Adam's creation when all the souls of the prophets and messengers were benefitting from it.'

(Tafseemāt e Iḥiyya)

Chief of the extrinsic apparent world

Allah ﷻ sent the Prophet ﷺ as the Chief of the entire Universe and denoted him his greatest Caliph and deputy. He ﷻ ended prophethood and messengership with him, and his ﷻ superiority has been proclaimed from the very beginning of time and will continue until the end of time.

Syeduna Bureyda narrates how the Prophet's ﷺ mother said that, during her pregnancy, she saw someone in a dream who said to her:

'Verily you are carrying the best of creation and the chief of the Universe.'

(Dala'il un Nabuwwah)

Ibn Sa'd narrates from Zaid bin Aslam that Syeda Aminah said to Syeda Halima that, during her pregnancy, she was informed of the following:

Mustafa The Paragon of Mercy

'You will soon give birth to a boy so name him Ahmed and he is the chief of the Universe.'

(Tajalli al Yaqeen)

We will explain this concept further when reflecting on the other Couplets.

Couplet 18:

خزیر ہے کس وجہ نواب و درور
رز ہر رفت طاقت پالا کھول سلام

Kanz e Har Be Qas wa Be Nawā par durood
Hirz e Har Rafta Tāgat pe lākhon salām

Glossary of Terms:

Kanz: Treasure, wealth
Be Qas: Needy, helpless
Be Nawā: Poor, destitute
Hirz: Refuge, sanctuary
Rafta Tāgat: Powerless

Durood upon the Wealth of every helpless pauper
Upon the sanctuary of the weak, a multitude of salām

The Prophet ﷺ is the reliance of all the helpless, the destitute, the weak, and the poor. Even those who are alone in the Universe, they will at least have the Prophet ﷺ. Furthermore, the Prophet ﷺ is the one who embraces all those whom the world rejects.

I am for those who have no one

Syeduna Abdullah bin Abbās narrates that the Prophet ﷺ said:

‘Whosoever from my ummah has two children die in infancy, Allāh ﷻ will allow him to enter Paradise because of them.’

At which point, Syeda Aisha asked, ‘What will happen to those who lose only one child in infancy?’

The Prophet ﷺ replied, ‘Allāh ﷻ will also allow him to enter Paradise.’

She then asked, ‘What will happen to those of your ummah whose children do not die in infancy?’

He ﷺ said, ‘I will be the helper of that person from my ummah.’

In explaining the reason for this, he said:

‘The death of a child brings great pain and hurt for the parents, and so Allāh ﷻ rewards them with Paradise, but the pain my followers will endure at my passing away (and separation) will be much greater than that of the parents.’

(Tirmidhi, Kitāb al Janāz)

This hadith reveals that the Prophet ﷺ will be the rock upon which the needy can rely for support. It also reveals that his true followers are those whose pain in the Prophet’s ﷺ separation is greater than the pain of a loving father for his deceased infant.

When reflecting upon Couplet 3 above, it has already been said that on the day of Qiyyāma, everyone will be preoccupied with their own affairs and every prophet will order them to ‘go to someone else’, but even in those circumstances, the Prophet ﷺ will help his ummah.

Couplet 19:

چون اسم ذات احدی درود
نمود خالصت پیکر کون سلام

Par- tho Ism e Zāth e Ahad par durood
Nuskha e Jāmiyyat pe lākhon salām

Glossary of Terms:

Par- tho: Reflection

Ism e Zāth: The personal name of Allāh ﷻ

Ahad: Alone, Unique, One (an attribute of Allāh ﷻ)

Nuskha: Book

Jāmiyyat: Comprehensiveness (something that contains everything)

Durood upon the Reflection of the Divine name of Allāh
Upon the all-encompassing Book, a multitude of salām

The Prophet's ﷺ person is the spectacle (or vision) of the *Ism* (name) of Allāh ﷻ. This is proven by the fact that he ﷺ is a reflection of the Divine name of Allāh ﷻ and is a comprehensive collection of the attributes of *imkān* and *wujūd*.

Upon the comprehensive Book a multitude of salām

The Ahl al Marifa state that when Allāh ﷻ intended to create creation for the purpose of His ma'rifa (recognition), He ﷻ knew that He ﷻ was *qadeem* (permanent or out-of-time) whilst creation was *hādith* (perishable and in-time), and that, so long as there was no connection between the two, creation would not be able to attain His ﷻ marifa.

Consequently, for such a connection, Allāh ﷻ created a being that could become the reflection and locus of His Personal *Tajalliyāt* (glories), and then created creation in front of him so that, through him, creation could attain His ﷻ ma'rifa.

Imām Abdul Kareem Al Jeeli, in his book '*Kitāb al Kamālāt il Ilāhiya fi Sijāt il Muhammadīya*', writes:

'Through that '*Muhabbah*', He ﷻ created the beloved with the *Tajalliyāt* of His ﷻ *Zāth*, and then created the whole world from that beloved, so that there could be a link between the creator and creation, through which, creation could attain His ﷻ marifa. Thus, the Universe is the reflection of the *Tajalliyāt* of His ﷻ attributes, whilst the Prophet ﷺ is the reflection of the *Tajalliyāt* of His *Zāth*. Just as the attributes are offshoots of the *Zāth*, so the Universe is the offshoot of the beloved ﷻ. Thus, he ﷻ is the means between creation and Allāh ﷻ. The proof of our statement is the Prophet's ﷺ *hādith*, 'I am from Allāh ﷻ and the believers are from me.'

(Jawāhir al Bihār)

Without the connection embodied by the Prophet ﷺ none of creation could benefit from Allāh ﷻ as every prophet received his prophethood through this connection, and every *walī* his *wilāya*, and

essentially every blessing of this and the next world, is received through his connection.

The statement of Imām Jafar Sādiq supports this:

'Allāh ﷻ knew that creation would not be able to obey Him, and whilst informing them of their inability to directly obey or worship him, He ﷻ established between Himself and creation a being which was similar to them in terms of appearance but adorned in the highest attributes of Compassion and Mercy (Rauf and Raheem), and then sent it to creation as an honest envoy and made his obedience, His ﷻ obedience and his following, His ﷻ following. The Quran states, 'Whoever obeys the Prophet verily has obeyed Allāh'.

(As Shifa)

This statement also clarifies that the Prophet ﷺ is only similar to creation in appearance, for in reality, both intrinsically and extrinsically, he ﷺ is the embodiment of Allāh ﷻ's attributes.

Shaykh Abdul Haque Muhaddith e Dehlyi also describes this very beautifully; all the other prophets are reflections of Allāh's personal names and attributes, and the rest of the Universe is the reflection of His ﷻ practical attributes. However, the Chief of the prophets ﷺ is the reflection of Allāh's *Zāth*. He also adds:

'This is why his Deen repeated all previous deens because, after the appearance of the *zāth*, the attributes are eclipsed, for the *zāth* is greater than all the attributes. This is why his Mi'rāj was beyond the Arsh.'

(Mudārīja an Nabuwwah)

This all shows that he ﷺ is the *mazhar* (reflection) of the Divine *Zāth*.

Further proof of him ﷺ being the reflection of the *Zāth* is that Allāh ﷻ attributed him ﷺ with some of the names of His *Zāth*; no other

prophet was bestowed with such a distinction. Imām Abdul Kareem Al-Jeelī writes:

'The proof that Muhammad ﷺ is the *mazhar* of His ﷻ *Zāth* and everyone else the *mazhar* of His ﷻ attributes is that none of the other prophets were given any of Allāh ﷻ's personal names. Muhammad ﷺ was unequivocally and clearly named with Haqq and with Nur, and the other prophets were not given any names except those of His ﷻ attributes.'

(Jawāhir al Bahār)

For example, Syeduna Ibraheem was named Haleem and Yaqub Barr, but personal names were only bestowed upon Muhammad ﷺ. Both Nur (light) and Haqq (truth) are names of Allāh ﷻ's *Zāth*, and the Quran uses these to refer to the Prophet ﷺ for example, 'A nur and a clear book has come to you from Allāh' (5:15) and 'The Haqq has come to you from your Lord' (4:170).

The Imām refers to this distinction of the Prophet ﷺ with the words, *Par-ihō Ism e Zāth e Ahad* (the Reflection of the Divine Name of Allāh ﷻ).

What does it mean to be given names of Allāh ﷻ's Zāth?

It is opportune here to remind ourselves that Allāh ﷻ's *Zāth* is unique and without rival in any way. No part of creation can be similar or like Him in *Zāth* or Attributes (Sifāt) because the attributes of a perpetual (out-of-time) being and a perishable being cannot be the same. The attributes of a perishable being are created and Allāh is free of creation. Allāh ﷻ states, 'There is nothing like Him' (42:11).

When it is said that the Prophet ﷺ is the reflection of Allāh ﷻ's personal attributable names, this does not refer to the true meaning of those terms, which are in accordance with Allāh ﷻ's glory, but rather to their meaning in accordance with the Prophet's ﷺ rank.

Imām Nibhāni explains this extremely important matter as follows:

'Know that attributing divine names and attributes to the Prophet ﷺ is done in a way that is relative to him and not how they specifically relate to Allāh ﷻ in a divine way. This is because the Prophet ﷺ, or indeed anyone else, cannot have such attributes. However, it shows Allāh ﷻ's kindness and bounty that He ﷻ has bestowed His ﷻ most beloved and most honoured servant with this distinction and honour over all other people.'

(Jawāhir al Bihār)

We have seen that the Prophet ﷺ is the reflection of the Divine Being and has been given the personal names of Nur and Haq. This distinction is described in a Hadith al Qudsi as '*Nuskhā e Jāmiya*'; Imām Abd al Kareem Al Jeeli writes that the following is mentioned in a Hadith al Qudsi:

'I have created from the *Fa'idh* (benefits) of My Zāth a *Nuskhā e Jāmiya* (that combines) all of My names and attributes.'

In another place, whilst discussing the generality of his mercy, he writes that Allāh ﷻ created everything from his pure soul, and with his baraka, made them capable of accepting the *Fa'idh* (Bounties).
(Jawāhir al Bihār)

Couplet 20:

مطلع ہر سعادت پہ اس حد در
مقطع ہر جہالت پہ لاکھوں سالام

Matla e Har Sa'ādat pe As'ad durrood
Maqta e Har Sayādat pe lākhon salām

Glossary of Terms:

Matla: The beginning

Sa'ādat: Goodness

As'ad: The best

Maqta: The ending

Sayādat: Leadership and Position

Virtuous durrood upon the beginning of every virtue
Upon the pinnacle of every honour, a multitude of salām

The first couplet of a poem is known as the *Matla* and the last is known as the *Maqta*. This particular Couplet states that not only is the Prophet ﷺ the beginning and source of everything good, he ﷺ is also the end and pinnacle of every rank and honour. Thus he ﷺ is the beginning of the Universe as well as its pinnacle.

We have already seen under '*Qāsim e Kanz e Naimat*' (Couplet 12) that every good is received through the *wasela* of the Prophet ﷺ for Allāh ﷻ has made him the owner of the *Khair al Kaiher*.

The beginning of goodness

Wherever there is goodness and honour in the Universe, behind it you will find the person of the Prophet ﷺ. It is because of the Baraka of his ﷺ nur that the Angels were ordered to prostrate before Syeduna Adam, so making the humans the '*Ashraf al Makhlooqāt*' (the most honoured creation). Imām Fakhr ud deen Rāzī explains the reason the Angels were ordered to prostrate before Syeduna Adam:

'Verily the angels were ordered to prostrate before Adam because of the presence of the nur of Muhammad ﷺ on his forehead.'

(Tafsir Kabeer)

The Prophet ﷺ is the fountain head of all goodness

Whilst describing the Prophet ﷺ as the basis of everything and the distributor of all blessings, the Imām also denotes him ﷺ as the source and locus of all that is good, for it is only he ﷺ who has been declared by Allāh ﷻ as the owner of plentiful goodness. The Quran states, {We have made you the owner of the Kawthar} (108:1). The Mufasssireen describe *Kawthar* as plentiful goodness.

In describing the blessings arising from his prophethood and messengership, Shaykh Ibn Taymiyya states:

'Verily, Allāh ﷻ blessed us with the good of this and the next world through the Baraka of his ﷺ Messengership and

the honour of his duty..... Verily, all goodness on Earth is due to the effect of the Prophethood of Muhammad ﷺ.'

(As Sārim al Maslool)

Shaykh Ibn Qayyim goes further:

'Verily, all the goodness that any of his ummah has received in this Dunya and the Akhirah comes from the hand of the Prophet ﷺ.'

(Zād al Mu'ad al Hāmish al Zarqāni)

The Pinnacle of Honour

All ranks and honours that Allāh ﷻ has created in this Universe find their pinnacle and perfection in the person of the Prophet ﷺ:

I am the Chief of the First and the Last

The Prophet ﷺ mentions this particular honour on numerous blessed occasions, some of which are detailed below.

Timidhi and Dārimi narrate from Syeduna Abdullah bin Abbās that some Companions were once seated awaiting the Prophet ﷺ and so began a discussion. One of them said that Allāh ﷻ had made Ibrahim the *Khaleel*, a second said that Allāh ﷻ spoke directly to Musa, a third said that Isa was Allāh's ﷻ *Kalima* and *Ruh*, whilst a fourth said that Adam was Allāh's ﷻ *Safee*. The Prophet ﷺ then arrived and commented:

'I heard your conversation, verily, Allāh's ﷻ prophets occupy the stations that you mentioned. (However) Listen, I am the most honoured near Allāh ﷻ from among the earlier and the later peoples, yet I am not proud.'

A second narration states:

'I am the most honoured near Allāh ﷻ from all of the offspring of Adam.'

Mustafā The Paragon of Mercy

Abu Nu'aim quotes a long narration from Syeduna Ibn Abbās, which contains the following words spoken by the Prophet:

'I am the chief of the children of Adam in the Duniya and the Akhirah, yet I am not proud.'

(Dalā'il un Nabuwwah)

Occupying the Station of Mahboobiya

What greater honour could there be than to be Allāh's ﷺ beloved?

In the above hadith of Tirmidhi and Dārimi, in which the different ranks of various prophets are mentioned, the Prophet ﷺ also said:

'Know that I am the beloved of Allāh ﷻ, yet I am not proud.'

The Prophet's ﷺ rank of Mahboobiya with Allāh ﷻ is such that, whoever follows him also becomes the beloved of Allāh ﷻ! He states in the Quran, {Say (O Muhammad), {If you love Allāh then follow me, Allāh will love you and forgive you your sins.} (3:31)}

The Prophet's ﷺ leadership is also discussed in '*Upon that deserving leadership*': (Couplet 10).

Mustafā The Paragon of Mercy

Couplet 21:

خلق کے طاووس سب کے فریاد رس
گنبد روزِ مصیبت پالاکھوں سالام

Khalq ke Dād Ras, Sab ke Faryād Ras
Khef e Roz e Museebat pe lākhon salām

Glossary of Terms:

Khalq: The whole of creation

Dād Ras: Helper

Faryād Ras: The one who answers pleas

Khef: Shelter, Refuge

Roz e Museebat: Day of torment, referring to the Day of Judgement

The helper of all creation, the answerer of all pleas
Upon the day of difficulty's sole sanctuary, a multitude of
salām

The Prophet ﷺ is the helper of the whole of Allāh's ﷻ creation, the answerer of their pleas in times of distress and a source of refuge on the Day of Judgement.

Examples of his helping and answering pleas

Abu Nu'aim narrates that a man from the Arāsh tribe came to Makka to sell a camel. Abu Jahl purchased the camel from him but refused to pay him the money. In despair, the man came to the Haram of the Ka'ba and pleaded with the Quraysh to help him, complaining that he was a poor traveller and asking someone to get his money from Abu'l Hikm bin Hishām (Abu Jahl). As a jest, the people told him to go to the man sitting in the corner by himself (i.e. the Prophet ﷺ). The man went to him and he ﷺ replied, 'Let's go'. As they left, another man followed them to witness the spectacle.

When they reached Abu Jahl's door, the Prophet ﷺ knocked on it. A voice asked who it was, and he ﷺ replied, 'Muhammad'. As soon as he heard the name, Abu Jahl's complexion changed and he immediately came out. The Prophet ﷺ ordered, 'Give this man his due'. He said he would do so immediately and handed over the money. When the man who had followed them reported back, he said that something strange had happened; when the door was knocked Abu Jahl came to the door as if his soul had left him, and immediately handed over the money.

After a while, Abu Jahl himself went to the Haram and was asked about it, at which point he explained:

'When he knocked on the door his awe overwhelmed me and compelled me to accept his demand.'

(Dalā'il un Nabuwwah)

It is noteworthy that the Prophet ﷺ did not care who he had to visit in order to answer the man's plea. Even if it was his sworn enemy who was unlikely to accept his demand, he ﷺ still answered the call of the poor traveller.

This court not only heard and responded to the pleas of humans, but placed its hand of kindness over every being.

The plea of the deer

Syeduna Zaid bin Arqam narrates that he was with the Prophet ﷺ when they passed by a bedouin hunting ground where a deer was being kept in a net after having been caught. When the deer saw the prophet ﷺ it called out to him:

'Yā Rasoolallah, this bedouin has captured me, but I have children whom I suckle and my children will now be hungry. Tell the hunter to allow me to go and feed them and I will then return.'

The Prophet ﷺ asked, 'And if you do not return?' She replied, 'If I do not return then may Allāh's ﷻ La'na be upon me, like it is upon the one before whom your name is mentioned and he does not send blessings upon you.'

The Prophet ﷺ said to the hunter, 'Let her go, I am the guarantor.' The deer went and returned soon after feeding her children. The Prophet ﷺ then asked the hunter, 'Will you not sell her to me?' The bedouin said, 'I will give her to you.' The Prophet ﷺ then set her free.

Syeduna Zaid describes the spectacle of her leaving:

'By Allāh, I saw that when she was leaving, she was saying, 'I testify that there is no deity but Allāh and Muhammad is the Messenger of Allāh.'

After that, Jibril arrived with a message from Allāh ﷻ 'Yā Rasoolallah, Allāh ﷻ sends his Salām and says:

'By My Honour and My Majesty, My mercy for your ummah is much more than that deer's love for her children.

I will hand the ummah over to you in the same way that that Deer returned to you.'

(Dalā'il un Nabuwwah, Al Qowl al Badeh)

Helping the Camel

Syeduna Abdullah bin Ja'far narrates:

One day, the Prophet ﷺ went to the house of Ansāra. There was a camel there, and when it saw the Prophet ﷺ it began to cry and sob. The Prophet ﷺ listened to its plea and then enquired about its owner. A young man said it was his and the Prophet ﷺ severely reprimanded him, 'It is complaining that you keep it hungry.'

(Hujja t'ullah)

The Refuge on the Day of Torment

On the day of Qiyaama, he ﷺ will be the refuge of every human being. On that day, his help will be ever present at every trial and tribulation.

Three places on the plains of Qiyaama will be the most difficult, where no one will help each other. However, our benevolent master will be at each of these places, resolving our difficulties!

It is said about Syeduna Anas that he sought the promise of intercession from the Prophet ﷺ. After the Prophet ﷺ promised it to him, he asked:

'Where will I look for you?'

The Prophet ﷺ said, 'First look for me at the *Sirā' (bridge)*.'

He asked, 'And if I do not meet you at the *Sirā'*?'

He ﷺ said, 'Then seek me at the *Mezzān (scale)*.'

He then asked, 'And if I do not meet you at the *Mezzān*?'

The Prophet ﷺ said, 'Then seek me at the Fountain, for these three are the most challenging places.'

(Sharf al Ummah t'al Muhammadiyah)

Couplet 22:

مجھ سے بے کس کی دولت چلاکوں دور
مجھ سے بے کس کی قوت چلاکوں سلام

Mujh se Be Kas Ki Dolat pe lākhon durood
Mujh se Be Bas ki Quwwat pe lākhon salām

Glossary of Terms:

Mujh se: Like me

Be Kas: Needy, helpless, destitute

Dolat: Wealth, asset

Be Bas: Dependant and weak

Quwwat: Strength

Durood upon the Strength of every helpless pauper
Upon the refuge of every weak one, a multitude of salām

The previous Couplet said that the Prophet ﷺ was the helper and refuge of all of Allāh's ﷻ creation. Here, the Imām is pleading with his benevolent master, 'O you who helps the whole of humanity, I am weak, helpless and all alone, you are my sole helper, my sole strength and my sole wealth and treasure.'

Here, the Prophet ﷺ is described as wealth and strength. This is because whoever is under the Prophet's ﷺ benevolent gaze becomes the world's wealthiest and most powerful person!

The Prophet ﷺ is the Greatest Wealth

Syeduna Abu Saeed Khudri narrates that, after the battle of Hunayn, the booty was brought forward and the Prophet ﷺ distributed it all to those of the Quraysh who had recently entered Islam, in order to strengthen their hearts, and did not give any to the Ansār. As a result, whispers began within the Ansār such that one man commented, 'The Prophet ﷺ has now found his own people, and so has no thought for us.' Syeduna Sa'd bin Ubāda informed the Prophet ﷺ of this, who asked him to gather the Ansār so that the matter could be discussed openly. Syeduna Sa'd made the announcement and the Ansār gathered together.

The Prophet ﷺ addressed them by asking, 'Were you not misguided and Allāh ﷻ blessed you with guidance? You were poor and Allāh ﷻ enriched you? You were each other's enemies and Allāh ﷻ joined your hearts in love?'

At which point, the Ansār said, 'You are speaking the truth'.

He ﷺ then said, 'Will you tell me?'

The Ansār asked, 'Tell you what, these are the favours of Allāh ﷻ and His Prophet ﷺ'.

He ﷺ said, 'If you were to say, and it would be true to say, 'O Muhammad we gave you shelter and we helped you'?

Upon this the Ansār cried out, 'Who are we and what is our status to say this? All favours belong to Allāh ﷻ and His Prophet ﷺ!'

The Prophet ﷺ said, 'O Ansār, is there an inclination in your hearts to the world (and the goods) which I have given to the new Muslims for the purpose of strengthening their hearts? Are you not happy that these people take goats back to their houses and you take back Allāh's Prophet? By Allāh, if all the people were to go one way and the Ansār the other, I would go with the Ansār. Had there not been a migration, I would have been from the Ansār. O Allāh, have mercy and kindness upon the Ansār and their offspring.'

On hearing this, the Ansār began to cry and declared, 'We are pleased with the distribution of Allāh ﷻ and His Prophet ﷺ.'

(Musnad Ahmad)

Couplets 23 & 24:

شمعِ مذہبِ دینی صوفیوں میں گم کن ہوا
شرحِ متینِ معرفت چلا کھوں سلام
انتہائے دینی ابتداء کے
جمع تفریق و کثرت چلا کھوں سلام

Shama e Bazm e Danā Hu main Ghum Kun Ana
Shar'he Matan e Hu'wiyat pe lākhon salām

Inthā e Du'hi Ibtidā e Yakā
Jam'e Tafreeq o Kathrat pe lākhon salām

Glossary of Terms:

Shama: Candle
Bazm: Gathering, collection
Danā: The position of proximity
Hu: Allāh ﷻ, One of His names
Ghum Kun: Lost, immersed
Ana: I (the personal pronoun)
Shar'he: Explanation
Matan: the text (of a book etc)
Hu'wiyat: Divinity
Inthā e Duhi: Being One
Ibtidā e Yakā: Beginning of Tawheed
Jam'e: Collecting, gathering
Tafreeq: Division
Kathrat: Many, numerous

Immersed Completely in the Light of Allāh's proximity
Upon the enlightenment of the Divine, a multitude of salām

The limit of duality, the beginning of oneness
Upon the collection of Allāh's attributes, a multitude of salām

In these two couplets, the Imām describes the Prophet ﷺ as being so immersed and engrossed in Allāh ﷻ that he ﷺ had become the complete and perfect reflection of His ﷻ *Zāh* (essence, person) and Attributes. As a result, despite being two separate beings - Allāh ﷻ the Creator, the Prophet ﷺ the creation; Allāh ﷻ the Deity, the Prophet ﷺ the subject - they are not separate in every instance; their pleasure and displeasure is one, obedience to and disobedience of is one, and their commands and prohibitions are also one. To understand this rank of the Prophet ﷺ it is first necessary to appreciate that a human being can become a reflection of Allāh's ﷻ attributes.

A human being the reflection of Divine attributes

Allāh ﷻ explained the purpose of the creation of human beings (and that of jinn) in the following words:

'I created the jinn and mankind only that they might worship Me.'
(51:56)

Worship means crushing and extinguishing one's ego in Allāh's ﷻ court through devotion and endeavour, the result of which will be that, instead of displaying human attributes, divine attributes will begin to shine forth and he will become illuminated with their *anwār* (rays of light). When he informed the ummah of this truth, the Prophet ﷺ relayed Allāh's ﷻ statement:

'Whosoever has enmity towards a closer servant of Mine, I will declare war against him. Of the things that bring My servant close to me is the obligations upon him. And My servant constantly draws nearer to Me with supererogatory (*nawāfil*) acts, so much so that I then love him. When I love him, I will be his hearing with which he hears, his sight with which he sees, his hands with which he holds, and (the power of) his feet with which he walks. And if he asks of Me, I shall surely give to him, and if he takes refuge in Me, I shall certainly grant him it.
(Bukhārī)

Each word in this statement reveals that when a servant extinguishes himself before his Lord, nothing of him remains, except for his apparent physical form and appearance. When in this state, Allāh ﷻ alone is in control. The elders of this ummah detailed this meaning from the above hadith; Imām Fakhr ud din Rāzī writes below this Hadith al Qudsī:

'This narration confirms that in his (the one close to Allāh ﷻ) eyes and ears, indeed all his bodily parts, there is no share for anyone other than Allāh ﷻ. The reason for this is that, if there was a part for any other, Allāh ﷻ would never have declared, *I become his hearing and seeing*.

It was on this same basis that Syeduna Ali declared, 'By Allāh, I did not rip open the door of Khaybar with physical power, but did so with divine power.' This was because, at that time, Syeduna Ali's sight had been cut away from the physical world and heavenly powers had illuminated him with the nur of the divine realm. As a result, his soul had been strengthened and now resembled the power of the souls of the Angels, and in it, the *anwār* of the holy and great realm began to sparkle, whose necessary outcome was that he attained powers others were not able to.'

He then adds that this was not specific to Syeduna Ali, but is attainable by everyone who is constant and steadfast in their obedience of the Lord:

'He reaches that position about which Allāh ﷻ said, 'I become his seeing and hearing', so when Allāh's ﷻ Nur becomes his hearing, he can hear from near and afar; when that Nur becomes his sight, he can see close and afar; and when that Nur becomes his hand, he can tackle both simple and difficult matters and those near and afar.'
(Tafsir Kabīr)

Allāma Muhammad Aloosi has also given the same meaning of this hadith, in very clear words:

'The *ahl al ma'rifa* have stated that there are some people who hear in Allāh ﷻ, for Allāh, with Allāh and from Allāh. They hear not with human hearing but with Divine hearing, as is mentioned in the ḥadīth al Qudṣī, 'I become his hearing with which he hears.'

(Ruḥ al Ma'ānī)

Imām Shāṭirī has stated this in an even clearer way; that Allāh ﷻ has informed us that, when He ﷻ takes anyone as His beloved, He ﷻ becomes his sight and hearing (i.e. that servant becomes a reflection of Allāh's ﷻ attributes):

'Sometimes Allāh ﷻ gathers all His attributes in His servant (those that are permissible for him). Sometimes, He ﷻ bestows His attributes sequentially one by one.'

(Al Yawāqūt wa Jawāhir)

To state that the words of this ḥadīth simply mean that Allāh ﷻ turns the senses of His closest servant towards only His ﷻ favoured acts, and so the servant hears nothing impermissible, sees nothing impermissible, and undertakes nothing impermissible, is tantamount to distorting the meaning and message of this ḥadīth. Gazālī e Zāmān Allāma Ahmad Saeed Kāzimi writes about such a meaning and understanding:

'The words of the ḥadīth cannot carry such a meaning because such a meaning implies that the person attaining Allāh's ﷻ closeness will, after becoming beloved to Him, not commit any more sins with any part of his body - whatever acts he undertakes with his eyes and ears etc. will only be permissible and in accordance with the Shari'ah. However, when such a meaning is placed before the text of this ḥadīth, not a word of it supports it. Even a person of simple understanding can easily realise that this servant must have been refraining from sin before he achieved the rank of being beloved. If after reaching the rank of beloved, he is to remain at this same station (of refraining from sin), then would this be an elevation in his rank or a decline? (On

the other hand) If one was able to reach the station of being Allāh's ﷻ beloved whilst still embroiled in sin, then what is the need for taqwa and restraint? Furthermore, the texts of the Qurān testify that one only attains Allāh's ﷻ love after following the Prophet ﷺ, Allāh ﷻ states,

{Say, (O Muhammad), If you should love Allāh, then follow me, (then) Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.} (3:31) i.e. it is impossible to attain Allāh's ﷻ love without following the Prophet ﷺ, which itself is taqwa and restraint. And the station in which 'I become his hearing and his sight' only comes after 'and then when I love him', and is a rank higher than 'refraining from sin' and is only attained after one has refrained from sin and is the result of restraint and *nawāḥl*.'

(Ṭaṣṭeem al Khawāṭir)

Shaykh Muḥammad Anwar Shāh Kashmīrī confirms the same; that some claim that the meaning of this ḥadīth is simply that the human's body become compliant with the pleasure of Allāh ﷻ and do not move as much against His ﷻ command. Thus when Allāh ﷻ becomes the motive for his hearing, his sight and other parts of his body, it would be correct to say that that person listens for Allāh ﷻ and speaks for Allāh ﷻ and that Allāh ﷻ has become his hearing and sight. However,

'I say that to present such a meaning is to transgress the rights of these words (of the ḥadīth) and pervert them, because Allāh's ﷻ own statement, 'I am his hearing' proves that nothing except the shape and form of the body of the closest worshipper remains and only Allāh ﷻ acts over it. And this is the meaning of the Sufiyya's *fana fillah*, that nothing acts over it (his hearing, seeing and speaking) except Allāh ﷻ.'

He then gives an example of this:

'If the sound 'I am Allāh' can come from a tree then what of the worshipping servant? Can Allāh ﷻ not become his

sight and hearing? How can Allāh's ﷻ becoming the sight and hearing of His ﷻ servant be impossible when the human being, who was created in the appearance of *Ar Rahmān*, is better and more honoured than the tree of Misaq?!

(Faith al Bār)

The above discussion and understanding from the Quran and Ahadith proves that the Close Servant of Allāh ﷻ becomes a reflection (*mazhar*) of Divine Attributes, i.e. he hears with Allāh's Nur of hearing, he sees with the Nur of sight, and acts with the Nur of power. Allāh ﷻ does not merge with the servant and neither does the servant merge with Allāh ﷻ, rather the Close Servant of Allāh ﷻ becomes the *mazhar* of Allāh ﷻ and reaches the rank of human perfection for which he was created.

Completely Immersed in the Light of Allāh's proximity

Although the Prophet ﷺ was already of this rank – he ﷺ was the beloved from the very beginning, as mentioned in the first couplet – this rank was physically revealed to all through the miracle of the Mi'rāj, in which he ﷺ was given the ultimate honour of closeness, *fanā'iyya* and *mazhar'iyyā*, which are only his.

Fanā'iyya

This closeness and *fanā'iyya* is mentioned in the Quran in the following:

'Then he approached and descended, and was at a distance of two bow lengths or nearer.'

(53:8-9)

At this point, all distances had been extinguished; the Prophet's ﷺ person had become free from all distractions and immersed in the Unique Being, like a droplet that becomes part of the ocean. This is the ultimate state of *Fanā* for the *ahl al ma'rifa*; when the servant extinguishes himself so completely in the Divine Being that he

becomes unaware of his own *Fanā*. Imām Qushayrī, whilst discussing *Fanā* and *Baqā*, writes:

'The first level of *Fanā* is of the self and the attributes, whilst *baqā* is with the attributes of the Haq. The second level is the extinguishment of the Divine Attributes through sight (or witnessing) of the Haq. Then comes the third level, of becoming completely *fanā* in the *zāh* of Allāh ﷻ, such that one is even (unable to) see (or appreciate) one's own *fanā*.'

(Risāla Qushayrīya)

The extent of the Prophet's ﷺ *fanā* in the being of Allāh ﷻ is described in the Quran as '*O Adnā*' (or nearer), i.e. he ﷺ was closer than can be imagined. The *Ahl al Marifa* explained and described this in a variety of ways. The Shāre of the Burdah Shaykh Zāda, after stating the rank of the *kaleem* (Syeduna Musa), explains the rank of the *habeeb* (Syeduna Muhammad ﷺ) as follows:

'When the Beloved ﷺ reached the station of *And was at a distance of two bow lengths or nearer* and his companion (Jibrīl) stopped at the *sīdra*, claiming, 'If I were to go forth even one finger lobe I would be burned', the Prophet ﷺ intended to take off his sandals but the Arsh wept, 'O Allāh's Beloved, do not deprive me of the honour of your sandals. Everything of yours is from the Athār (effects/relics) of Allāh ﷻ, for your identity has become *fanā* in His identity and your *zāh* (person) has become *fanā* in His Oneness. Thus you ﷺ are from Allāh ﷻ, to Allāh, for Allāh and with Allāh. You ﷺ intend towards Him and you return to Him and your journey and station is with Him.'

(Shara Shaykh Zāda ma'al Kharpūt)

The Imām has denoted this lofty station as *Shama e Bazm e Danā Hu main Chum Kun Ana* (Completely Immersed in the Light of the Court of Allāh's ﷻ proximity)

Quranic testimonies to his Fanā'iyya

All prophets have 'fanā fillāh' status, but the station of perfect fanā'iyya belongs solely to the Prophet ﷺ. What greater proof of this can there be than the Quran denoting the Prophet's ﷺ words and actions as Allāh's ﷻ words and actions! Indeed, even his ﷺ physical features were termed in this way, as can be seen from the verses discussed below.

This is the Hand of Allāh ﷻ

When 1400 companions took bai'a upon his ﷺ hand during the *Bait of Ridwān*, Allāh ﷻ denoted his ﷺ hand as His own by saying

'Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allāh. The hand of Allāh is over their hands.'

(48:10)

Allāh ﷻ threw these stones

During one battle, the Prophet ﷺ picked up some pebbles and threw them at the unbelievers, covering their faces and eyes with them. About this act, Allāh ﷻ revealed:

'And you threw not, [O Muhammad], when you threw, but it was Allāh who threw.'

(8:17)

The surety of his heart and tongue

About his ﷺ tongue and heart, He ﷻ declared that his thought and speech are not from his personal desires but are from Allāh ﷻ.

{Nor does he speak from [his own] inclination. It is not but a revelation revealed}.

(53:3-4)

The noun 'His servant' denotes his status of Fanā'iyya

If an ordinary servant can reach the stage where he becomes so engrossed and fanā in the being of Allāh ﷻ that he not only becomes oblivious of his own self, but also of his engrossment and fanā'iyya, then what of the state of the servant who has been declared 'His servant'?

In many verses of the Qur'an, Allāh ﷻ honours the Prophet ﷺ with the title 'abduhu' (His servant):

1) In describing the veracity of the Quran, He ﷻ says:

'And if you are in doubt about what We have sent down upon Our Servant, then produce a Surah the like thereof.'

(2:23)

2) About taking him ﷺ on the Mirāj, He ﷻ says:

'Exalted is He who took His Servant by night from Masjid al-Haram to Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.'

(17:1)

3) Whilst describing the conversation that took place during the Mi'rāj with the beloved ﷺ, He ﷻ said:

'And He revealed to His servant what He revealed.'

(53:10)

4) Whilst describing his ﷺ universal *risāla* (messengership), He ﷻ says:

'Blessed is He who sent down the Criterion upon His Servant that he may be to the world a warner.'

(25:1)

Using the verses of Mi'rāj as evidence, Shaykh Abu Ali Waqāf writes:

'There is nothing more honoured than *aboodiya* (servantship) and there is no *ism* (name) better for a believer than the *ism* of *aboodiya*; for that reason, Allāh ﷻ described the Prophet ﷺ like this on the night of Mi'raj and it was the most honoured time for him ﷺ in the world. He said: {Exalted is He who took His Servant by night} and {He revealed to His servant what He revealed}. Had there been a name better than *aboodiya*, he ﷺ would have been given it.'

(Ar Risāla Al Qushairiyya)

It is also worth noting here that Allāh ﷻ also describes some other prophets in the Quran as *abdu hu* (His Servant), but maintains a distinction between them and His beloved ﷺ. He mentions their *abdu hu* rank with their names, but when it comes to the Prophet ﷺ, he only needs to use the term *abdu hu*. You have seen the verses about the Prophet ﷺ above; now view the verses about the other prophets:

'[This is] a mention of the mercy of your Lord to His servant Zechariah.' (19:2)

'Be patient over what they say and remember Our servant, Daud.' (38:17)

'And remember Our servant Ayub, when he called to his Lord.' (38:41)

The famous exegetist of the Quran, Shaykh Zāda, explains the reason behind this Quranic distinction:

'Not only was the Prophet ﷺ *fanā* in the *wujood* of Allāh ﷻ, but his name had also become *fanā*. He is completely free and beyond the confines of *Uboodiya Mojooodā*. It is for this reason that with their (the other prophets) *abdiya*, Allāh ﷻ also mentioned their names and signs, but with his ﷺ *abdiya*, He did not mention his name.'

(Sharā Qaseeda Burda)

In other words, the mentioning of their names and not his ﷺ name reveals that the Prophet ﷺ had become so immersed in Allāh ﷻ that even his own name no longer remained. In using the hadith of intercession to support this, he states:

'Proof of this is that on the day of Qiyaama, all the prophets will say 'Myself, myself', which is a consequence of their remaining *baqā*, while the Prophet ﷺ will say '*Ummatee Ummatee* (My ummah, my ummah)', which is because of his (complete) *fanā*'.

(Sharā Qaseeda Burda)

Sharā Matan e Hoiyat (the enlightenment of the Divine)

After placing the Prophet ﷺ at the station of *Danā* (proximity), Allāh ﷻ gave him complete *ma'rifa* of His zāth and attributes so that, on the basis of observation, he ﷺ could inform the rest of the creation of His ﷻ Uniqueness and Oneness. He ﷺ could claim that whatever he was saying was based on what he had seen; he is saying that Allāh ﷻ is One based on observation. He is the Creator and Ruler, He is One and has no partners. The Quran describes this as follows:

'[The heart did not lie [about] what it saw, So will you dispute with him over what he saw?]'

(53: 11,12)

In other words, if the beloved ﷺ says there is a God, he ﷺ is not simply repeating hearsay, but has himself ﷺ seen His zāth; surely this cannot be argued, and doing so does not befit any person of understanding.

By using the term 'Matan e Hoiyat' for Allāh ﷻ and 'Sharā' for the Prophet ﷺ, the Imām has beautifully summarised the whole of Sharīah and Ma'rifa, because had the Prophet not made humanity aware of the secret of Tawheed, it would have remained apart from us, failing in its ultimate purpose. In describing His ﷻ zāth through the person of His beloved, He ﷻ said:

'and no *baqaa* of himself'

'Say: He is Allāh, the One, Allāh is He on Whom all depend. He begets not, nor is He begotten. And none is like Him.

(Chapter 112)

The term 'Say' in this surah is clear evidence of his position as the describer (shāre) of His zāh and sifāt (attributes). Allāh's zāh is highly elevated; had the Prophet not explained His words to us, we would never have become aware of His motive.

Inithā e Dooee

By placing him upon the station of Danā, Allāh bestowed upon him such Fanāyiah in His own zāh and sifāt that, despite the fact that Allāh and His Prophet are two zāhs, no dichotomy exists between them. Try to understand the simile that the Quran uses to describe this closeness and Fanāyia:

'Then he approached and descended, and was at a distance of two bow lengths, or nearer!'

(53:8-9)

It was an Arab custom that when two tribes reached an agreement and concluded a pact of friendship, the chiefs, to give the agreement physical form, would join two bows together and shoot them simultaneously. This would unequivocally symbolise that, henceforth, their enemies were one and their friends were one; the friend of one would be deemed the friend of the other, and the enemy of one would be seen as the enemy of the other.

Despite not having a physical form, Allāh has used the example of two bows so that people can appreciate the deep connection between Him and His beloved. By stating *fa distance of two bows or nearer* (53:9), He revealed that there is no dichotomy between the two; friendship with the beloved is akin to friendship with Him, and while enmity with the Prophet is enmity with Him, and following and obeying His Prophet is akin to following and obeying Him. Whoever tries to differentiate between the Prophet and Allāh

will be deemed to reject His Tawheed. Look at the testimonies in some verses on this *inithā e dooe* :

Obedience to them is One

'Whoever obeys the Messenger has obeyed Allāh.'

(4:80)

Their Pleasure is One

'Allāh and His Messenger, He is more worthy to be pleased.'

(9:62)

By using the singular pronoun (He), it is being made clear that there is no difference between the beloved's pleasure and Allāh's pleasure.

Becoming beloved to Allāh by following the beloved

In the Quran, Allāh has declared that only those who belong to His beloved will belong to Him

"(O Prophet) Say: If you should love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful."

(3:31)

In light of these verses, Shaykh Ibn Taymiyya writes:

'Verily Allāh placed him at His station in terms of His commands, prohibitions, news and statements, so it is not permitted to make any distinction between Allāh and His Prophet in these matters.'

(Al Sārim al Maslūl)

The rank of O Adna

In describing their proximity, Allāh not only mentioned *Qāba Qasab* (two bow lengths), but also added *O Adna* (or nearer). He

mentioned *Qāḥa Qosain* (first) to signify how close he ﷺ was, but because this simile suggests there is a limit to their proximity. He ﷺ then added *O Adna* to make it clear that the distance between the *Muhibb* and *Mahboob* is less than the distance between two bows. How much less? Only the *Muhibb* and the *Mahboob* know!

The term *O Adna* tells us that the only distinctions that remain between the *Muhibb* and *Mahboob* are those between a *Abd* (deity) and *Ma'bood* (subject), and between *Khāliq* (creator) and *Makhloq* (creation). All other distances and distinctions have been extinguished.

Ibīdā e Yakkī

To alert us to these remaining distinctions, the Quran goes on immediately to say:

'And He revealed to His Servant what He revealed.'
(53:10)

This means that, despite their extreme proximity, Allāh ﷻ is still *Ma'bood* and His ﷺ Prophet ﷺ is *Abd*. He ﷻ is *Khāliq* while the beloved ﷺ is creation, and He ﷻ is *Mālik* and the Prophet ﷺ is the subject. He ﷻ was the One who sent him ﷺ to mankind to guide and lead us out of the darkness of ignorance and misguidance and into the light of the right path (*ṛushd*) and guidance.

Consequently, belief in two things is necessary: firstly, that there is proximity between Allāh ﷻ and His Prophet ﷺ rather than distance. Whoever brings the notion of separation and dichotomy between the two will be an enemy of the two.

Secondly, that even after reaching the station of 'O Adna', the Abd remained the Abd and the Ma'bood remained the Ma'bood. To know the Abd and Ma'bood as one is kufr (heresy). The Imām referred to the first belief as 'Intihā e Doohē' and the second as 'Ibīdā e Yakkī'; alternatively, he referred to prophethood as Intihā e Doohē' and divinity as Ibīdā e Yakkī'

Jama e Tafreeq e Kathrat

Tafreeq and Kathrat are Tasawwuf terminologies. The manifestation of Allāh's ﷻ active attributes (*ṣifāt al fa'iyya*) is known as Tafreeq and the manifestation of His ﷻ personal attributes (*ṣifāt al zātiyya*) is known as Jama.

Shaykh Muhammad bin Husayn states that he heard NasrAbādi rebuke him for being caught between the attributes of action and zāth, even though both are Allāh's ﷻ attributes:

'When He confounds you in the rank of Tafarruq, He links you to the active attributes, and when He takes you to the rank of Jama, He links you to the attributes of His zāth.'

(Ar risāla al Qushairiya)

Some sufiya have differentiated between these two by saying that if a person is speaking with his Lord, it is Tafarruq, and if he is busy listening to his Lord, that is Jama.

Couplet 25:

کرت بعد قنت پا اکثر دور
عزت بعد زلت پلا کھوں سلام

Kathrat ba'd Qillat pe Ak'thar durood

Izzat ba'd zillat pe lākhon salām

Glossary of Terms:

Kathrat: Plenty

Qillat: Shortage

Ak'thar: The most

Izzat: Honour

Zillat: Humiliation

Plenitiness after shortage, upon it most plentiful durood

Honour after degradation, upon it a multitude of salām

This couplet refers to the Prophet's ﷺ early days of promoting Allāh's ﷻ deen when he ﷺ had very few resources. Save for a few people, the whole of Makkah was against him, so much so that he ﷺ and his Companions were forced to leave and emigrate from their country, home and chattels. After arriving in Madeenah, they continued their struggle with great resolve and steadfastness, but still the unbelievers did not forego any opportunity to destroy Islam and the Man of Islam ﷺ. The events of Badr, Uhud, Hunayn, and Khandaq testify to this in the pages of history.

The number of Muslims at the Battle of Badr

The low number of Muslims was such that even by Badr (the 2nd year after migration), there were only 313 of them. However, Allāh ﷻ, through His bounty and favour, gave them success at every stage. About Badr, He ﷻ said:

'And already had Allāh given you victory at [the battle of] Badr while you were few in number. Then fear Allāh; perhaps you will be grateful.'

(Al e Imran 123)

The multitude of Muslims and the domination of Islam

After the Man of Islam ﷺ and his followers had sacrificed everything for the deen and overcome every test and examination, Allāh ﷻ, in fulfilling His promise, said:

'Indeed, We have given you, [O Muhammad], a clear victory.'

(48:1)

This was glad tidings of victory over the very town from which the Muslims had been forced to flee. Soon after this verse was revealed, Makkah was conquered and the flag of Islam began flying in every corner of Arabia. Some of the leading unbelievers had been killed in battles, while others were presented to the Prophet ﷺ after the conquest of Makkah and the Prophet ﷺ forgave them all! When all the obstacles in the path of Islam had been eliminated, people began entering Islam in great numbers. Allāh ﷻ stated in *Surah An Nasr*:

'When there comes Allāh's help and victory, and you see people joining Allāh's Dīn (Religion) in droves.'

(110:1-2)

They had left behind a time of shortage and destitution and entered the age of plenty, honour and dominance.

Light after darkness

In some manuscripts of this salām, we find 'Tal'āt ba'd Dhulmāt' (light after darkness) instead of 'Kathrāt ba'd Qillāt'. In such cases, it means that before the arrival of the Prophet ﷺ, there was the darkness of Kufr and Shirk, but with his ﷺ arrival, the light of Tawheed spread everywhere.

Couplet 26:

رہی پہاڑ کی نعمت پہاڑی اور در
حق تعالیٰ کی نعمت پہاڑی اور در

Rabb e Āla Ki Nai'mat pe Āla Durood
Haq Ta'āla ki Min'at pe lākhon salām

Glossary of Terms:

Rabb e Āla: Allāh the most High

Nai'mat: Bestowment

A'la: Most high/best

Haq Ta'āla: Allāh the Truth

Min'at: Favour

The highest durood upon the Most High Lord's Blessing
A multitude of salām upon the Most High Truth's favour

The greatest favour and blessing that Allāh ﷻ bestowed upon His creation is in the being of the Prophet ﷺ. Here, the Imām draws our attention to Allāh's ﷻ statement:

'Allāh did confer a great favour on the believers when He sent among them a messenger from among themselves.'

(3:164)

Allāh ﷻ has bestowed innumerable great favours and blessings upon His creation. The Quran confirms this:

'Had you wanted to count the bounties of God, you would not have been able to do it.'

(14:34)

However, Allāh's ﷻ greatest blessing is the honourable being of His beloved ﷺ, because Creation has received all its blessings through and because of him ﷺ. In declaring him ﷺ and his shariah as being the most complete and perfect, Allāh ﷻ said:

'This day I have perfected your religion for you, completed My blessing upon you, and chosen for you Islam as your religion.'

(5:3)

The words 'Completed My blessing upon you' are extremely important and interesting. The Imām's phrase '*Rabb ki Nai'mat*' is in fact the very translation of Allāh's ﷻ words, 'My blessing'. It is also worth remembering that this perfect deen chosen by Allāh ﷻ was received by us through the *waseela* of the Prophet ﷺ.

Allāh's ﷻ Favour

This is why, although Allāh ﷻ tells us that He ﷻ has given us many blessings, He ﷻ never used the term 'favour' to describe any of them. He ﷻ only used the term 'favour' for the person of the Prophet ﷺ, when He ﷻ said:

'Allāh did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allāh, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.'

(3:164)

The Imām's phrase 'The Most High's favour' is the translation of this verse. The Sahāba truly recognised this favour and fulfilled its due; indeed, they deemed everything a favour of Allāh ﷻ and His Prophet ﷺ. Whenever the Prophet ﷺ bestowed anything upon them, they would say, 'Allāh and His Prophet have favoured (us)' (e.g. Bukhārī, *Kitāb al magāzī*).

Syeduna Mu'āwiyā narrates that one day the Prophet ﷺ came out of his blessed room and found the Companions sitting, and he asked them:

'Why are you sitting here?'

They explained, 'We are sitting here to remember Allāh ﷻ and praise Him for the guidance of His religion and you.'

On hearing this, the Prophet ﷺ revealed, 'Allāh takes pride over your action with the Angels!'

(Sahih Muslim, Book of Dhikr)

It is a primary obligation of this ummah to believe the Prophet ﷺ to be Allāh's ﷻ greatest blessing - whoever does not hold such a belief has no right to Allāh's ﷻ specific mercies - and continuously expressing gratitude, in words and deeds, is a necessity. Gatherings that mention his ﷺ Khasāis and Fadāil are extremely effective at making people aware of this greatest blessing. However, there is extreme sorrow for those who deem such gatherings to be misguided and bid'a, and also for those who disrespect such gatherings. May Allāh ﷻ grant us all the ability to love, honour, and respect Him and His beloved ﷺ.

Couplet 27:

ہم غریبوں کے آقا پیہ جہ دور
ہم فقیروں کی ذرہ دست پلا کھوں سلام

Hum Gareeboo' Ke Āqa pe BeHad Durood
Hum Faqeroo' Ki Tharwat pe lākhon salām

Glossary of Terms:

Gareeboo' : Paupers
Āqa: Master
Faqeroo' : Destitute, poor
Tharwat: Goods and wealth

Boundless durood upon the Master of us paupers
A multitude of salām upon the wealth of us destitutes

The previous couplet showed the Prophet ﷺ to be Allāh's greatest blessing upon us. To invoke gratitude in us, this couplet expresses appreciation of Allāh ﷻ for granting us such a magnificent master and honouring us by making us part of his ummah, even though in each and every way we are not worthy. Whatever virtues we have are because of the Prophet ﷺ, Allāh ﷻ says in the Quran:

'You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh.'
(3:110)

The Prophet ﷺ said:

'I have been given things which were never given to any other prophet; I have been aided by my awe; I have been given the keys to the treasures of the Earth; my name has been determined as Ahmad; the land has been made pure for me, and my ummah has been made the best ummah.'
(Sharf al Āmah from Musnad Ahmad)

The status of the Prophet's ﷺ Ummah is so elevated that even great prophets have supplicated to be part of it.

Musa's supplication to be part of this ummah

Syeduna Anas bin Mālik narrates that the Prophet ﷺ revealed:

'Allāh ﷻ ordered Musa *alaihi salām* to inform the Bani Israil, 'Whoever meets Me as a rejector of Ahmad, I will put him into Hell.' Musa *alaihi salām* asked who Ahmad was and was informed, 'I have not created anything more respected to me than him. I wrote his name next to mine on the Arsh before creating the Heavens and the Earth. Jannah is forbidden for all of creation until I have entered Muhammad and his Ummah into it.' Musa *alaihi salām* asked, 'O lord, which people are in its ummah?' Allāh ﷻ replied, 'Those who perform most praise (and then other attributes were mentioned).'

Mustafa The Paragon of Mercy

Musa *alaihi salām* pleaded, 'O Lord make me a prophet of that nation.'

Allāh ﷻ explained, 'Its prophet will be from it.'

He *alaihi salām* then pleaded, 'Make me from the Ummah of that prophet.'

(Tajjālī al Yaqeen from Hiliya of Abu Nuaim)

Isa will come as one of his Ummah

The Prophet ﷺ said:

'Allāh's ﷻ prophet Isa will arrive before Qiyyāma and will not only follow my shariah, but will also follow an Imām of my ummah in prayer.'

Syeduna Abu Hurayra narrates that the Prophet ﷺ said to us:

'How will you be when the Son of Maryam descends and one of you will be the Imām!'

(Bukhārī and Muslim)

It is in Muslim and Musnad Ahmad that Syeduna Isa will be asked to 'Lead the prayer', but will respond:

'No, one of you lead and I will follow.'

Isa and Ibrahim will be part of his ummah on the Day of Judgement

It is written in *As Shifā* that the Prophet ﷺ said to the Companions:

'Do you not like it that Ibrahim and Isa will be amongst you on the Day of Judgement?' and then added, 'Verily both of them will be from my ummah on the Day of Judgement.'

(Tajjālī al Yaqeen)

Mustafa The Paragon of Mercy

Couplet 28:

فردت جان من پہ ہر دور
غیاظِ غلات پہ لاکھوں سلام

Farhat e Jān e Momin pe Be Had Du'ood
Gaiz e Qalb e Dalālat pe lākhon salām

Glossary of Terms:

Farhat: Happiness, Joy

Jan: Soul, life

Gaiz: Anger, torment

Qalb: Heart

Dalālat: Misguidance

Boundless du'ood upon the joy of the believer's life and soul
Upon the torment of the disbeliever's hearts a multitude of salām

This couplet describes the Prophet ﷺ as being the believer's source of joy whilst at the same time being the source of torment for unbelievers.

In the Quran, Allāh ﷻ described the level of love a believer must have for Allāh ﷻ and His Prophet ﷺ:

'Say: If your fathers, your sons, your brothers, your wives, your clan, the possessions you have acquired, merchandise for which you fear there may be no sale, and dwellings which you love, are dearer to you than God and His Messenger and struggling in His way, then wait until God brings about His command. And God does not guide the wicked folk.'

(Tawba 9:24)

The Prophet ﷺ himself said:

'No one of you can be a believer until I am more beloved to him than his parents, his children and all people.'

(Bukhari & Muslim)

These Divine and Prophetic statements provide a yardstick for each human to measure himself by and discover where he stands. If his heart is filled with the love of Allāh ﷻ and His beloved ﷺ, is overjoyed by praise of the beloved, and his character is in line with the sira of Muhammad, then he is a believer. Conversely, if his heart is devoid of this love and is agitated by praise of the beloved, then he should reconsider his state.

In this couplet, the Imām mentioned that he ﷺ is the joy in the believer's hearts, their lives and their Imām, whilst also being the cause of anger for the enemies of Allāh's ﷻ deen.

The joy of the believers

Let us mention some of those of good fortune who actively demonstrated in this world that the Prophet ﷺ was indeed their heart and soul's joy:

Syeduna Ali was asked, 'How was the love of the Companions for the Prophet ﷺ?'
He replied:

'The Prophet ﷺ was more beloved to us than our property, children, fathers and mothers. He ﷺ was even more beloved to us than cold water is to a thirsty person.'

(Shifa)

Just as water quenches thirst, the vision of the Prophet's ﷺ face quenches the thirst in our eyes and heart.

Syeduna Abu Hurayra would say to his beloved master ﷺ

'When I see you, my heart is overjoyed and my eyes are cooled.'

(Syeduna Muhammad Rasoolallah)

Syeduna Umar al Farooq narrates how a companion saw the Prophet's ﷺ face and proclaimed:

'You are more beloved to me than myself and my parents. Without doubt I love you inwardly, outwardly, openly and discreetly!'

(Tarikh Ibn Kathir)

Wouldn't even blink

Imām Tabarāni narrated the condition of a companion from Syeda Aisha, which makes one rejoice:

'He would look at the Prophet ﷺ so intensely that he would not even blink. One day, the Prophet ﷺ asked him 'Why do you do this?'

He replied, 'Yā Rasoolallah, May my mother and father be forsaken over you, I receive (pleasure) from looking at you.'

(Tabarāni)

Look carefully and repeatedly at the words, 'he would look at the Prophet ﷺ so intensely that he would not even blink' and 'I receive (pleasure) by looking at you', and envy those lucky devotees of the Prophet ﷺ, whose every act taught love and yearning for the Prophet ﷺ.

If I could not see you, I would die!

Abdullah bin Zaid Ansari approached the Prophet ﷺ and pleaded:

'Ya Rasoolallah, By Allah you are more beloved to me than my life, property, children and family. If I couldn't see you I would die!'

(Shaihi)

No one else is of worth in my eyes

It is said that the same companion was working in his field when his son told him of the Prophet's ﷺ passing away. On hearing the news, he became extremely dejected and pleaded:

'O Allah, take away my sight for I do not want to see anyone else after my beloved Muhammad.'
His sight then vanished.'

(Al muwaahib Ludunniya)

What do I need my sight for now?

Syeduna Qasim bin Muhammad narrates about a companion whose sight was declining. People would visit and console him, but he would always respond:

'I only wanted them (eyes) so I could see the Prophet ﷺ, but since he ﷺ has passed away, by Allah, I have no desire for them, even if they were the eyes of a deer.'
(Al Adab al Mufrad of Bukhari)

Anger in the hearts of the misguided

Just as the Prophet ﷺ is the joy in the hearts of believers, he is also the torment and anger in the hearts of the obstinate, stubborn and those who reject him ﷺ. For those who, after hearing a mere whisper of his excellence and virtues, fall prey to hypocrisy and misguidance, their hearts will become blind, their ears deaf, and their eyes enveloped, and ultimately their hearts sealed. The Quran explains this on one occasion, as follows:

'Muhammad is the Messenger of God, and those who are with him are hard against the disbelievers, merciful among themselves. You see them bowing, prostrating [in worship]. They seek bounty from God and gratitude. (They have) their mark from the effect of prostration. That is their description in the Torah, and their description in the Gospel is as a seed that sends forth its shoots and strengthens it, and it grows stout and rises firmly upon its stalk, delighting the sowers, so that He may enrage the disbelievers through them. God has promised those who believe and perform righteous deeds, forgiveness and a great reward.'

(48:29)

In other words, on seeing the virtues and splendours of the Prophet ﷺ and his Companions, believers rejoice while unbelievers burn with fiery rage and anger. In another place, He ﷺ explains that when rejectors and hypocrites meet believers, they say:

'We believe!, but when they are alone, they bite at you their fingertips, in rage. Say: Perish in your rage. God knows what is in the chests.'

(Al e Imran 3:119)

There should not be any ill ease in one's nature over Allah ﷻ. His Prophet ﷺ or Islam. Each of their matters, virtues and splendours must be accepted with an open mind. If there is any agitation, one should repent. If one does not, then as you have read above, Allah ﷻ states that such a person will die in his own rage.

Couplet 29:

سبب ہر شے کا طلب
علت جملہ علت ہے لاکھوں سلام

Sabab Har Sabab Muntahā e Talab
Illat e Jumla Illat pe lākhon salām

Sabab : Means/cause
Muntahā: Ultimate purpose or destination
Talab : Desire
Illat: Cause/reason
Jumla: All

The cause of every cause, the ultimate desire and purpose
Upon the reason behind each reason, a multitude of salām

Just as the Prophet ﷺ is the reason that this realm of means (*sabab*) and cause (*illar*) came into being, his ﷺ *ma'rifa*, which itself is the *ma'rifa* of Allāh ﷻ, is the purpose and aim of this realm. Without him ﷺ one cannot have any notion of attaining Allāh's ﷻ *ma'rifa*. Allāh ﷻ states:

'Say: If you love Allāh, then follow me, Allāh will love you and forgive you your faults, and Allāh is Forgiving, Merciful' (3:31)

The cause of every cause

In the section 'paragon of mercy', it was shown that the Prophet ﷺ is the cause of everything in the Universe, which means that the appearance of everything must have been caused by and must be with the *baraka* of his Nur. The Mufasssireen stated that the Prophet ﷺ being mercy for everything in the Universe was also the cause of it coming into being, for the only thing created without means was the Nur of Muhammad ﷺ; everything else was created because of him. In discussing the verse 'And we have not sent you but as a mercy for the Universe (21:07)', Shaykh Nibhāni writes:

'O man of understanding, verily Allāh ﷻ has informed us that the nur of Muhammad ﷺ was the first thing He ﷻ created, before everything else. He ﷻ then created the whole of creation - from the Arsh to the Earth - from one part of his nur. He ﷻ then sent him ﷺ as a mercy for the whole of creation, from its very beginning to its very end. This is because he ﷻ is the origin of all creation and everything is from his ﷻ nur. His ﷻ being is creation's being and his ﷻ existence is the reason for the creation's existence; his ﷻ blessed being is the cause of Allāh's ﷻ mercy upon creation, for he ﷻ is the reason for its existence. Consequently, he ﷻ is a mercy that is sufficient for everything. This same verse also informs us that in Allāh's ﷻ decree, everything lay lifeless and soulless awaiting the Prophet ﷺ. When he ﷻ arrived in the Universe, the whole of creation came to life. This is because the Prophet ﷺ is the

life of all creation; Allāh's ﷺ statement is, 'And we have not sent you but as a mercy for the Universe.'

(Arais al biyān)

Mulla Ali Qāri, after declaring that his ﷺ mercy was for the whole of the Universe, explains:

'It is a universal truth that had his ﷺ nur and his ﷺ benevolence and generosity not come into existence, this sky and this land would never have been! His ﷺ being is simply the perfect manifestation of the Divine mercy that covers everything that was created.'

(Shara Shifa)

Imām Abdul Kareem Al Jeeli writes that there are two types of mercy; specific and general. Specific mercy is that which Allāh ﷻ bestows at a specific time upon specific servants, while general mercy is the reality of Muhammad ﷺ:

'Through him ﷺ He ﷻ showed mercy upon the reality of all things, and each one of them became apparent according to its own rank, and with his ﷺ barakah all were able to receive Divine bounties. That is why He ﷻ created the soul of Muhammad ﷺ first, as mentioned in the hadith of Jābir.'

(Jawāhir al Bihār)

While sending Salawāt and Salām upon the Prophet ﷺ, Imām Ghazālī, said that he ﷺ was the one of apparent miracles and,

'Because of whose nur the Universe gained its existence.'
(Khutba Mukāshifa 'i' al Quloob)

You are the greatest purpose of all purposes

In this couplet, the Imām of the Ahl e Sunnah mentions the Prophet's ﷺ station of '*Muntāha ul Talab*'; the greatest purpose of this Universe. Syeduna Salmān Fārisi narrates that the Prophet ﷺ reported the following words of Allāh ﷻ:

'By My Honour, I created the world and its inhabitants so I could make them aware of your excellences and your status with me. Had it not been for you, I would not have created the world.'

(Al Khasā'is)

Allāma Umar bin Ahmad Kharpūti, when describing the Mi'rāj, writes that when the Prophet ﷺ prostrated at Sida al Muntāha (Lote Tree), Allāh ﷻ said:

'O beloved, I am your desire and you are Mine, I created everything else for you.' At this, the Prophet ﷺ said, 'I am Your desire and You are mine, I have forsaken everything else for You.'

(Aseeda As Shabda)

Therefore, if the Prophet ﷺ is Allāh's ﷻ desire then he ﷺ must surely be the desire and purpose of creation! In a Hadh al Qudsi, Allāh ﷻ said:

'O beloved, everything desires My pleasure and I desire your pleasure.'

A relevant verse in the Quran itself is:

'And verily your Lord shall give you and you shall be pleased.'
(93:5)

Couplet 30

مصدر مظهر عت چا مظهر دور
مظهر مصدر عت چا لاکھوں سلام

Masdar e Mazhariyyat pe Azhar durrood
Mazhar e Masdariyyat pe lākhon salām

Masdar: Base, source, fountain
Mazhariyyat: Appearance, manifestation
Azhar: Most apparent, most clear
Mazhar: Place of appearance
Masdariyyat: To arise, to come (from the source)

Manifest durrood upon the source of manifestation
Upon the manifestation of the source, a multitude of salām

The first being in this living Universe that Allāh ﷻ created as the perfect reflection of His Zāth was the nur of the Prophet ﷺ. As a result, the manifestation of his ﷺ nur came to be seen as the revelation of Allāh's ﷻ Lordship. It is this reality which the Imām mentions in this couplet.

Being the cause or source of the revelation of Allāh's ﷻ Lordship (rububiyya)

It is in hadith al Qudsi that Allāh ﷻ said to His beloved ﷺ

'Had it not been for you I would not have revealed my Lordship (rububiyya).'

In a second hadith al Qudsi, Allāh ﷻ said:

'I was a hidden treasure and I desired to become known so I created creation.'

(Jawāhir al Bihār 1:296)

This hadith reveals that the the Universe was created because of 'Hubb' (love). The Quran and hadith have shown that the subject of this 'Hubb' is the Prophet ﷺ because only he ﷺ is ranked as *mahboobiya* (belovedness). Allāh ﷻ provides clear evidence of him ﷺ being the subject of His ﷻ love:

'Say, If you love Allāh then follow me, Allāh will love you'.
(3:31)

This verse unequivocally explains that all who love Allāh ﷻ will only become beloved to Him ﷻ if they follow His beloved ﷺ, which proves that all others are secondary to the Prophet ﷺ, who is Allāh's ﷻ primary love.

Abdullah bin Abbās narrates that the Companions were once mentioning the ranks and splendours of the prophets; that Adam was *Safī ullah*, Musa *Kaleem ullah* and Isa *Ruh ullah*, and after hearing this, the Prophet ﷺ commented:

'What you have said is true, but listen, I am *Habeebullah* (Allāh's ﷺ beloved).'

The confirmation of the elders

Have a look at a confirmation of the above from two of our elders:

Shaykh Abdul Haque Muhaddith ad Dehlvi, in explaining the wisdom of the name *Habeebullah*, writes under the Hadith al Qudsi, (I was a hidden treasure and I desired to be known so I created the creation):

'The 'purpose of love' here refers to the command 'create', which emanated from Allāh's ﷻ court. All realities came into being because of love; if there was no love, creation would not have come into existence, and if creation had not come into existence, there would not have been any awareness or recognition of Allāh's ﷻ names and attributes (*asma' wa sifa'*). Thus the whole of creation was created because of *ruh e Muhammadi* (the soul of Muhammad) ﷺ. If there was no *ruh e Muhammadi* ﷺ, no one would have had any ma'rifa of Allāh ﷻ because no one would have existed. It becomes clear from this that the first cause of creation was love and it is in ahadith that, at the time of the Mi'rāj, Allāh ﷻ said to the Prophet ﷺ: 'If it was not for you, I would not have created the skies.' Thus it is known from this that the subject of Allāh's ﷻ Love is the *zāth* of Muhammad ﷺ; all others are secondary, he ﷺ is the cause, and so Allāh ﷻ named him *Habeebullah*'

(Mudārij an Nabuwwah)

In shedding light on the matter of the Prophet ﷺ being the source of all that is real, Imām Rabbāni Mujaddid Alf Thāni writes:

'After passing through the stage of *zilāl*, it opened upon this faqer that the reality of Muhammad ﷺ, which is the reality of all existence, is the subject and expression of love, the source of all manifestations, the purpose of creation, and the beginning of Creation and the Universe. It is in the famous

hadith al Qudsi that Allāh ﷻ said, 'I was a hidden treasure and I desired to become known thus I created Creation so it could recognise Me and understand My status according to its ability'. The first thing that appeared from this hidden treasure chest was love, which became the cause of Creation's beginning. If it had not been for this love, the door to the beginning of creation would never have opened and the whole realm would have remained hidden under the veil of non-existence. This is the actual basis and place of this hadith and also the hadith, 'If it was not for you, I would not have created the Skies', which is in eulogy of the Prophet ﷺ. The meaning of the hadith 'If it was not for you I would not have revealed my Lordship' should also be sought from this.'

(Maktoob)

In summary, it is clear that the Universe was created because of love and the first manifestation of this love was the *zāth* (person) of the beloved ﷺ.

14-15 sonnets detail the Prophet's various particularities

The first thirty sonnets detail the Prophet's various particularities and distinctions. Couplets 31 to 81, however, describe (*khasāīs*) his greatest work (the Prophet's physical features). In this Allāh's greatest work describes his overall beauty and elegance couplet, the Imām of love describes his overall beauty and elegance before moving on to the beauty and elegance of each part of his body.

Allāh ﷻ made the Prophet ﷺ the complete manifestation of His Absolute Beauty. Alongside intrinsic (*bā'ini*) perfections and ranks,

Also, the extrinsic beauty with which he was bestowed has no parallel; (indeed) all beauty and splendour is a bestowment from his court! Even the beauty of the prophet Yusuf was just a fraction of his beauty. The Perfect Gnostic, Mian Muhammad Baksh, said so aptly:

11 - estimated five eleven months after moving Vietnam

"The world was satiated for three months after seeing Yusuf. Those who saw the Arab Muhammad were satiated in both worlds" the beauty and splendour of Mustafa is proof of Prophethood

(24:35)

1

1

'Even if he ﷺ had not been touched by the nur of the Quran, he ﷺ would still have sparkled through his ﷺ purity and perfect beauty. Imām Baghvi quotes Muhammad bin Ka'b Al Qarzi, who said that the beauty of Muhammad ﷺ was evident and clear to the people, even before the revelation came to him. Ibn Rawāha said, 'Even if no miracles had been seen from him, his ﷺ spectacle was enough to prove his prophethood.'

(Ruh al Ma'āni)

Qadhi Thanāullah Pāni Pātī writes that Ibn Abbās asked Kāb Al Akhbār about the meaning of this verse, and he explained:

'This is an example that Allāh ﷻ has given of his Prophet ﷺ; the *mishkāt* (lamp) is his blessed chest, the *zujāla* (glass) his blessed heart, and the *mishab* (niche) in it the nur of prophethood. Thus, even if he ﷺ had not announced his prophethood with his tongue, his prophethood would still have become apparent from his anwār and perfections'.

After the following statement of Ka'b Al Akhbār, Qadhi sahib writes:

'And what an excellent statement Ka'b has made.'
(Tafseer al Mazhari)

The Qur'an clarified that his ﷺ beauty and attributes are sufficient proof of his prophethood; even if the Qur'an had not descended upon him and no miracles had emanated from him, people of insight would still have recognised him ﷺ as their guide and would have followed him.

The pure blossomed flower

Why wouldn't this be an acclaimed miracle of the beauty of Mustafa ﷺ? When in the garden of existence, he ﷺ is the flower whose inward and outward features perfectly encapsulate Divine beauty! He ﷺ is the

flower that Allāh ﷻ decorated in His own colour, such that beauty itself is left envious!

Couplet 32:

نور بنو سائے کے ساتھ
ظلمہ و زور و زلفت پاکوں سلام

Qadd e Be Sāya ke Sāya e Marhamat
Zill e Mamdood e Rāfat pe lākhon salām

Qadd: Height, stature, posture
Sāya: Shadow
Marhamat: Kindness and benevolence
Zill: Shadow
Mamdood: Perpetual shade
Rāfat: Kindness, favour

The shadowless stature's shade of kindness
Upon unending coverage of benevolence, a multitude of salām

While the previous couplet described his ﷺ physique as a whole, here begins a more detailed description of his physical form, starting with his enlightened stature and graceful posture, and in particular his *thasāīs* of not having a shadow. He had no shadow because he ﷺ was Allāh's ﷻ shade of mercy upon the whole of creation, and a shade himself cannot have a shadow!

Shadowless stature

Allāh ﷻ made the pure body of his beloved ﷺ the most subtle and most perfect, and free from intrinsic and extrinsic *kathāfā* (impurity). As a result, the Quran denoted him ﷺ the embodiment of nur (light):

‘There has come to you from Allāh a nur (light) and a clear Book.’
(5:15)

In this verse, nur refers to the person of the Prophet ﷺ, however, the Qur'an does not denote him as only nur but also as *Sirāj un Muneer*.

‘O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allāh, by His permission, and a *Sirāj un Muneer* (illuminating lamp).’
(33:45-46)

The Qur'an's declaring of his ﷺ pure body as *Sirāj un Muneer* negates any notion of it having any physical *kathāfā*. Scholars have taken this Quranic verse of the blessed nur as proof of his ﷺ pure body not having a shadow:

Imām Ibn Sab'a writes the following about the Prophet's ﷺ *thasāīs*:

‘Verily he ﷺ was a nur, when he would walk in either Sunlight or Moonlight, you would not see any shadow, and the ahadith testify to this, for the Prophet ﷺ supplicated ‘and make me a nur’.

The Imām of the Muḥaddithīn Qādhī Iyād writes:

Mustafā The Paragon of Mercy

'There was no shadow for his ﷺ body, either under the Sun or the Moon, and this was because ﷺ he was a nur.'

The famous Muhaddith Imām Rizeen writes:

'Because of the strength of his ﷺ nur, the Prophet ﷺ had no shadow, either under the Sun or the Moon.'

The author of Majma Bihār al Anwār clarifies this point:

'From the names of the Prophet ﷺ is 'a nur'. It is said that one of his ﷺ khasāis was that no shadow would appear when he ﷺ would walk under both the Sun and the Moon.'

Imām Khafājī in the Shara of As Shi'ā explains the Muhaddith Ibn Saba's statement, 'when he ﷺ would walk in both sunlight or moonlight you could not see any shadow of his' as follows:

'His ﷺ blessed body would have no shadow under both the Moon and Sun. This is because a shadow appears when the *kathēf* body impedes the light of the Sun or Moon. The reason that Ibn Saba gave for this was that the Prophet ﷺ was nur and a nur is clear and sublime and does not impede another light, and so has no shadow. This is just what we see for a true light. The Qur'an is (even) witness to him ﷺ being *nur al mubeen*. Furthermore, him ﷺ being a *bashr* does not negate him ﷺ being nur. So if you are blessed with understanding, be assured that he ﷺ is a nur that overpowers all others because a nur is that which is not just light itself but also enlightens others.'

Tafseer of Zill-e-Mamdood (neverending shade)

When describing His rewards upon the people of Paradise, Allāh ﷻ states:

Mustafā The Paragon of Mercy

'And those of the right [hand] — what of those of the right [hand]? Amid thornless lote-trees and clustered plantains and extended shade (*zill e mamdood*)'

(56:27-30)

What is meant by Zill-e-Mamdood?

The following narrations guide us: Bukhārī, Muslim, Tirmidhi and Ibn Majāh narrate from Syeduna Abu Hurayra that in explaining *Zill-e-Mamdood*, the Prophet ﷺ said:

'In Paradise is a tree (so big) that if a rider rode for a hundred years, he would not ride out of its shadow!'

The Companions and tābi'een described the various attributes of this tree. Syeduna Ka'b narrates:

1. Allāh ﷻ planted it with His own Hand.
2. Its branches hang outside Paradise.
3. There is no river in Paradise whose source is not from the roots of this tree.
4. If a man was to mount a five-year-old camel and try to circle around the tree, the camel would keel over before it could finish.'

(Bukhārī & Muslim)

Imām Ahmad added the following to the above narration of Bukhārī and Muslim:

5. Jannah has been painted with (the colour of) its leaves.'

(Tafseer Mazharī, Sura Al Wāqī'a)

The above were the tafseers of Zill-e-Mamdood and are both great and grand. One should also keep in mind its literal meaning:

'Zill-e-mamdood refers to everything whose shade expands far and wide, just as at Sunrise and Sunset there is a subtle, pleasant and expansive shade spreading to all sides. It can also refer to the shade that never recedes or shrinks, and

could also describe a shade that is perpetual and everlasting, which will never decline, and that even the Sun cannot end.

(NaishaPuri, Tafseer Sura Waq' a)

All of these paradisiacal attributes of Zill-e-Mandoob are found perfectly in the Prophet ﷺ, for example:

- 1) Allāh ﷻ planted this tree with His own hand. Is there any greater creation of Allāh's ﷻ Hand than the Prophet ﷺ?!
- 2) No rider can cover the shadow of this tree: Not only can no one cover the extent of the Prophet's ﷺ shade, they cannot even determine its beginning i.e. when was the beloved ﷺ made the shade of mercy?!
- 3) Every river of Paradise flows from its roots: Just think from whom the beloved ﷺ is receiving 'faidh' (bounty)?!

By describing the Prophet ﷺ as the Zill-e-Mandoob, the Imām makes clear that it is the Prophet ﷺ who is the neverending shade of Allāh's ﷻ mercy upon all of Creation. It is under this shade that all the difficulties of this and the next world are resolved. Reflect here upon how far and deep this thought of Ashiq e Rasool was!

May Allāh ﷻ grant us the shade of this mercy on the day of Judgement. Āmeen.

Couplet 33:

طاہر الانفس جس کی بیقریاں
اس ہی سرورِ وقامت پہ لاکھوں سالام

Tā'irān e Qudus jis ki Hain Qumriyā
Us Sahee Saro Qāmat pe lākhon salām

Glossary of Terms:

Tā'irān e Qudus: Angels (literally, holy flying beings)
Qumriyā: Dove-like sweet-voiced birds
Sahē: Straight
Saro: The cypress tree, the famous beautiful tree which is straight (vertically) like a Cone (and symbolises height and grace)
Qāmat: Height, stature

The Holy angels that circle it like birds
Upon the straight tree-like structure, a multitude of salām

The previous couplet mentioned his ﷺ enlightened stature not having a shadow. This couplet mentions his ﷺ stature's grace, miraculous nature, acclaimed beauty, and proportionality.

The Creator of the Universe ﷻ blessed His beloved ﷺ with such a proportionate stature that from every angle, it was always found to be flawless and perfect. When standing by himself, he ﷺ would appear to be of normal height, but when standing among a group of Companions, he ﷺ would appear to be taller than all of them - the Lord of the Universe ﷻ could never tolerate His beloved's stature being thought of as subordinate!

The acclaim of the enlightened stature

Syeduna Barra describes the splendour of his ﷺ beautiful stature:

'I did not see anyone's stature more beautiful in red clothes than the Messenger of Allāh ﷺ.'

(Ibn Sa'd)

Syeduna Anas narrates the following about his beautiful stature:

'The Prophet ﷺ was the most beautiful man in terms of build and the most beautiful in terms of appearance.'

(Ibn Asākir)

Hind bin Abi Hāla describes the proportionality of the Prophet's ﷺ stature in the following way:

'The whole of the Prophet's ﷺ body was perfectly proportionate. All his ﷺ bodily parts were perfect. Even though there was flesh on his ﷺ body, it did not appear soft. His ﷺ stature was, while always being in proportion, long. It was neither short, nor too fat or thin.'

(Shamā'il Tirmidhī)

The Prophet's ﷺ body was the perfect masterpiece of proportionality. His ﷺ every discrete and visible aspect would appear attractive and captivating. He ﷺ would be the centre of attention in every gathering

and all eyes would be consumed by the grace and beauty of his ﷺ enlightened stature.

The beauty and balance of his graceful stature

Syeduna Barra bin Āzib describes the beauty of the graceful stature of Allāh's ﷻ masterpiece as:

'The Prophet ﷺ was of adequate height, neither too short nor too tall.'

(al waṭā)

Syeduna Rabee'a narrates that he heard Syeduna Anas describe the Prophet ﷺ as being neither too tall nor too short.

(al waṭā)

Ibraheem bin Muhammad narrates how his grandfather Syeduna Ali would describe the Prophet's ﷺ stature in the following way:

'He ﷺ was not too tall or too short but was of normal height.'

(Mishkāt)

Abu Tuḥail Āmir bin Wāthila described the well-proportioned physique of the Prophet ﷺ

'The Prophet ﷺ was *maqsid* (well proportioned).'

(Subul al Hudā)

Linguistically, *maqsid* is:

'That physique ... which in height is neither tall nor short and not too fleshy.'

A branch from the tree of mercy

Umm e Ma'bad, who saw the Prophet ﷺ during the migration journey, described the Prophet's ﷺ enlightened stature, comparing it to Syeduna Siddiq Akbar and Aāmir bin Faheera:

'The Prophet ﷺ was of normal height, not too tall to be unpleasant on the eye, and not too short to be despised. He ﷺ appeared like a fresh branch standing between two other branches and was the most beautiful of the three.'

(Shamā'il ur Rasool)

He would appear taller when walking

Syeda Aisha described the acclaimed beauty of the Prophet's ﷺ graceful posture:

'The Prophet ﷺ was neither too tall nor too short; rather he was of normal height. When he ﷺ would walk alongside a tall person, he would appear taller and the onlooker would be amazed when they would part as the other would be a lot taller and the Prophet ﷺ of normal height. In other words, amongst others he ﷺ would appear taller but on his own, would appear of normal height.'

(al Khasā'is al Kubra)

Syeduna Abu Hurayra describes this detail as follows:

'The Prophet ﷺ would not walk alongside anyone, except that he would appear taller.'

(Tahzeeb of Asākir)

Couplet 34

وصف حق کا ہے آئینہ حق نما
اس خدا ساز طلعت پہ لاکھوں سالام

Wasaf jis ka hain Āi'na e Haq Numā
Us Khudā Sāz Tal'at pe lākhon salām

Glossary of Terms:

Wasaf: A virtue or an excellence
Āi'na: Mirror
Haq: Allāh ﷻ
Numā: Displayer, revealer
Sāz: Creator, producer
Tal'at: Face

Whose virtue is in being the mirror of the Divine
Upon that God-fashioned face, a multitude of salām

This couplet describes the beauty of the Prophet's ﷺ blessed face and it being a mirror (reflection) of Divine Beauty. It is for this reason that many actively embraced Islam simply after seeing this blessed reflection of Divine beauty.

The Prophet's ﷺ face is the mirror of Divine Beauty

Although everything in this Universe is testament to the beauty of Allāh ﷻ - the Moon, the Sun and all the stars are masterpieces of the Sovereign Beauty - the person of the Prophet ﷺ is the greatest reflection of Divine Beauty. This is because it is his ﷺ holy face that was constantly the subject of specific mercies and Divine attention, as the Quran testifies:

'For indeed, you are in Our eyes.' (52:48)

As his blessed face is the perfect reflection of Divine beauty, the Prophet ﷺ himself declared:

'Whoever saw me, verily, say the Haqq (Allāh ﷻ)'.
(Shamā'il of Tirmidhi)

Imām Nibhāni quotes Imām Ahmad bin Idrīs' explanation of the above hadith:

'Whoever saw me, verily, saw the Most High Haqq (Allāh ﷻ)'.
(Jawābir al Bihār)

Mulla Ali Qāri writes:

'It is correct here to take Haqq to refer to Allāh ﷻ, even though the *Mudhāf* (possessed article) is not mentioned i.e. it should actually be that he saw the *mazhar* (reflection) of the Haqq. (It could also mean) 'Whoever saw me will soon see Allāh ﷻ because whoever sees the Prophet ﷺ in a dream will see him whilst awake in Jannah, and so it is necessary that he sees Allāh ﷻ there'. It is also possible that it means that 'whoever sees me in a dream will also see Allāh ﷻ in a

dream', because seeing the Prophet ﷺ is a positive sign that Allāh ﷻ will also be seen.'
(Jama al Wasā'il)

When describing the different classifications of hadith, the universally-accepted elder of the Subcontinent, Hajj Imdād u'llah Muhājir e Makki writes:

'The Prophet's ﷺ statement, 'Whoever saw me verily saw the Haqq' has two meanings:

- 1) Whoever saw me certainly saw me, because the devil cannot take my form.
- 2) Whoever saw me verily saw Allāh ﷻ.
(Shamā'im Imdādiya)

When describing the Prophet's ﷺ blessed face as the mirror of Divine Beauty, Shaykh Abdul Haq Muhaddith e Dehlvi writes:

'His ﷺ blessed face is a mirror of Allāh's ﷻ beauty and is such a *mazhar* of Divine Anwār that there is no limit to it.'
(Mudārrij an Nabuwwah)

God-crafted face

Syeduna Barra narrates:

'The Prophet ﷺ was the most beautiful in appearance and the most beautiful in manners.'
(Muslim, kitāb al Fadā'il)

Syeduna Ali states:

'Verily your Prophet ﷺ has a most pleasing face, an honourable lineage, and a beautiful voice.'

Umm al Momineen Syeda Aisha As Siddiqā narrates:

'The Prophet ﷺ had the most beautiful face and the most enlightened complexion.'

(al waṭ'a)

After seeing the blessed face, Umm Ma'bad describes her feelings as:

'I saw a man whose face appeared to have the radiance and splendour of the Sun.'

(Subul al Hudā)

Syeduna Abu Hurayra narrates:

'I did not see anything more beautiful than the Prophet ﷺ. It was as if the Sun was shining from his ﷺ face.'

(Tirmidhi)

The grandson of Anmār bin Yāsir once asked Rabee'a bint Ma'oodh, a companion, to describe the Prophet ﷺ. She revealed:

'O my son, If you had seen him you would have said the Sun shone from his face.'

(Dārimi)

Couplet 35:

جس کے آئے سرور اہل خیمیں
اس پر ہزار ہفت پالا کھوں سلام

Jis ke Âge Sar e Sarwarā Kham Rahe
Us Sar e Tāj e Rif at pe lākhon salām

Glossary of Terms:

Sar: Head

Sarwarā: Kings

Kham: Bowled, lowered

Rif at: High, lofty, raised

Before whom the heads of kings remained bowed
Upon that elevated crown, a multitude of salām

The crown of elevation

In saluting his ﷺ blessed head, the Imām states that it is upon this head that Allāh ﷻ placed such a crown of elevation and excellence, that all that is great and elevated flows from it. Allāh ﷻ said:

‘And We have raised for you your Dhikr (mention),’

(94:4)

If we look towards his ﷺ physical elevation, we find that on the night of Mi'rāj, all of creation was left below and he ﷺ was bestowed an elevation that words cannot even describe. Furthermore, it was upon his head that Allāh ﷻ placed the crown of *Khā'im al 'Ambyā* and *Sayyid al 'Ambyā*. It has been said that the Prophet ﷺ would always appear higher and taller than everyone else. Here, we will only describe the beauty and grace of his ﷺ blessed head.

The beauty and grace of his ﷺ blessed head

His ﷺ blessed head was neither large nor small but proportionate, and a spectacle of proportional beauty, dignity and attractiveness, with a sense of authority emanating from it.

A head that is too big or too small affects a person's beauty, whereas a proportionately large and dignified, attractive and authoritative head, such as the Prophet's ﷺ is a sign of perfect intellect, wisdom and insight. Consequently, whoever saw the Prophet's ﷺ head was forced to declare that this was the head of a very intelligent and wise leader carrying understanding and wisdom, and was the perfect image of proportionality, dignity and grace. Hind bin Abi Hāla mentions the Prophet's ﷺ blessed head in the following:

‘His ﷺ head was proportionately large and the picture of dignity and attraction.’

In explaining this narration, Imām Abdur Rauf Al Munādi writes that a large head symbolises greater perception, understanding and insight:

‘A head being proportionately large is worthy of admiration and praise because it aids that person's perfection and beauty.’

(Hashia li'ī Munādi)

Shaykh Ibrahim Bejori writes:

‘A large head is proof of perfect and strong intellect, and a sign of leadership.’

The following words are narrated from Syeduna Anas about the Prophet's ﷺ blessed head:

‘The Prophet's ﷺ head was not small, but was proportionately large.’

(Musnad Ahmad)

Umm e Ma'bad, in describing his ﷺ head, states:

‘His ﷺ head was not small in a way that could be seen as an imperfection.’

(Majma Az Zawāhid)

Couplets 36, 37, 38:

وہ کرم کی گھاٹیوں میں
 لکڑیوں پر لاکھوں سلام
 بیاض الفند، میں مطلع الفخر حق
 ہاتھ کی استقامت پر لاکھوں سلام
 نکتہ جگر چاک سے
 شانہ کرنے کی حالت پر لاکھوں سلام

Woh Karam Ki Ghatā Gaysu' e Mushk Sa
 Lakka e Abr e Rahmat pe lākhon salām

Lail a tul Qadr me' Matla il Fajar e Haqq!
 Māng Ki Istiqāmat pe lākhon salām

Lakht Lakht e Dil Har Jigar Chāk Se
 Shāna Karne Ki Hālat pe lākhon salām

Karam: Mercy
 Ghatā: Gathering of clouds, overcast, darkness
 Gaysu: Hair
 Mushk: Musk
 Sa: Example, like, similar to
 Lakka: Piece
 Abr: Cloud

Lail a tul Qadr: Night of Qadr

Matla il Fajr: Breaking of Dawn
 Māng: Centre parting in the hair
 Istiqāmat: Straight posture

Lakht: Piece
 Chāk: Ripped, torn
 Shāna: Comb
 Jigar: Heart, liver

That dark overcast of benevolence, the musk-like hair,
 Upon that Cloud of mercy, a multitude of salām

The breaking of Dawn from the night of Qadr
 Upon that centre parting's straightness, a multitude of salām

Tearing apart the heart of its devoted lover
 Upon that way of combing, a multitude of salām

After mentioning the Prophet's ﷺ blessed head, these couplets move on to describing the intensity and fragrance of his ﷺ hair, how he ﷺ combed it, and its barakah. Only the Imām could have symbolised the darkness of the Prophet's ﷺ hair as *Lailatul Qadr*, and the light emanating from the centre parting as *Malla il Fajr* (the rising of dawn)!

That dark overcast of mercy, the musk-like hair

The Prophet's ﷺ hair was not absolutely straight and firm nor was it entirely curly; rather, it was somewhere in between these two conditions. It was somewhat curled and coiled, and could be termed wavy.

These wavy locks were so dark and distinctive that anyone studying the statements of the Companions cannot help but notice how these captivated Companions had made his ﷺ fragrant hair the subject of their discussions. Whenever his ﷺ blessed appearance was discussed, his ﷺ blessed face and dark hair would always be mentioned. To satisfy our Imām, we too will mention some of these narrations.

Beautiful hair

Syeduna Ali confirms the beauty of his ﷺ blessed hair:

'The Prophet ﷺ had beautiful hair.'

Dark hair

Abu Qarsāfa, in mentioning the darkness of his ﷺ hair, said:

'The Prophet ﷺ had intensely black hair.'

(Tahzeeb ibn Asākir)

The darkness of his hair is still in my eyes today!

Abu 'I Tufail would announce:

'People, anyone who wants to ask about the Prophet ﷺ should ask me, for today there is no one on the face of this Earth except me who has seen the Prophet ﷺ.'

Whenever anyone would ask about the Prophet ﷺ he would describe his appearance in detail and would end by saying that he still remembered how he saw him ﷺ on the day of the conquest of Makkah.

'I can still remember the extreme whiteness of his ﷺ face and the intense darkness of his ﷺ hair.'

Syeduna Sa'd bin Abi Waqās described the darkness of his ﷺ hair as being more intense than a dark night:

'The Prophet's ﷺ hair and beard were extremely dark.'

Furthermore, Hassān bin Thābit stated that it was from the blackness of his ﷺ beard that the night received its darkness:

الصبيح يد من طلعه والليل دج من فركه

The light of morning is from his blessed face
The darkness of the night is from his black hair

Wavy hair

As has been mentioned, the Prophet's ﷺ hair was neither straight nor was it completely curly. Syeduna Anas describes the beautiful balance and perfect suitability of his hair in the following words:

'The Prophet's ﷺ hair was neither completely curled nor perfectly straight but was between the two.'

(Bukhārī Kitāb al Libās)

He also narrates:

'The Prophet's ﷺ hair was slightly curly; it was neither straight nor coiled.'

(Dalā'il of Bayhaqee)

Abu Qatāda narrates that he asked Syeduna Anas, 'How was the Prophet's hair?' to which the latter replied:

'It was neither twisted nor straight but had curls.'

(Shamā'il Tirmidhi)

Hind bin Abi Wahāla narrates:

'The Prophet's hair was moderately curled; when combed, the curl would straighten and if left alone, they would curl up.'

(Shamā'il Tirmidhi)

Ali bin Hujar narrates:

'The Prophet's hair was neither straight nor curled but slightly curved.'

(Muslim, Kitāb al Fadā'il)

Long hair

How long was the Prophet's hair? There are varying statements from the Companions, which we will go through and then reconcile.

Hind bin Abi Hāla narrates:

'His head was large but proportionate. His hair was curly, and if a centre parting would naturally emerge, he would allow it but would not try to create one himself. When his hair was long, it would reach to slightly below his ear lobes.'

(Shamā'il Tirmidhi, Bab Mā jā a fi Khalq rasoolillah)

Barā bin Āzib, when describing his blessed appearance, states:

'His stature was of normal height and his hair dropped to his ears. I saw no one more handsome in a red Hula (unic) than him.'

(Bukhārī, Kitāb al Manāqib)

In another narration, Barā bin Āzib says:

'I did not see anyone from Allāh's creation more beautiful in a red Hula than the Prophet. His blessed hair would kiss his blessed shoulders.' (Shaykh Abu Is'hāc writes about Barā bin Āzib, 'He would never mention it without a smile!')

(Dalā'il un Nabuwwah of Bayhaqee)

A third narration from Barā bin Āzib includes the words:

'I did not see anyone with hair below the ear lobes looking more beautiful in a red hula than the Prophet. His hair would kiss his shoulders.'

(Dalā'il un Nabuwwah of Bayhaqee)

Syeda Aisha narrates the following about his blessed hair:

'The Prophet's hair extended to below his ears, but was above his shoulders.'

(Abu Dawūd, Kitāb ul Tarajjul)

Syeduna Umar al Farooq narrates:

'The Prophet's hair was to his ear lobes.'

(Ibn Asākir)

The ahadith use three terms to describe the Prophet's hair:

Jumma: Hair that touches the shoulders

Wafa: Hair that reaches the ear lobes

Limma: Hair that falls below the ears but does not touch the shoulders.

Reconciling the narrations

These ahadith appear to be contradictory; some Companions say his hair reached his ears while others claim it reached his shoulders. However, if we look at these references closely, we see that there is no contradiction as they were made at different times; even the same companion mentions different hair lengths. Qādi Iyād reconciles these ahadith as follows:

'The (differing narrations) are because of differing times, when he would not cut his hair (for a while), it would reach his shoulders and when he would shorten it, it would be to his ears or just below them. Thus in this way, his hair would either be short or long.'

Allāma Ashraf Siyālvī reconciles the narrations of Hind bin Abi Hālā as follows:

'If he would comb it, it would reach his blessed shoulder and if he would not, it would curl up to his ears.'

Couplet 39

دور دراز یکے شہزادے کا
کان لعلی کر است چلا کھوں سلام

Door o Nazdeek ke Sunnane wāle wo Kān
Kān e Lāl e Karāmat pe lākhon salām

Glossary of Terms:

Door: Far
Nazdeek: Close, near
Sunnane: Those that hear
Kān: Ear
Kān e Lāl: Ears of Jewels
Karāmat: Elevated and special

Those ears that hear from both near and far
Upon those unique jewels, a multitude of salām

Mustafā The Paragon of Mercy

This couplet brings salām upon the beauty and elegance of the blessed ears and their god-given power of hearing.

The proportionality and beauty of the blessed ears

Both of the Prophet's ears were perfect and complete. They were unique in their beauty and proportionality. Like his power of sight, he had been given unrivalled hearing ability; he could hear from both near and far equally well.

In describing the Prophet's appearance, Syeduna Abu Hurayra said:

'His hair was slightly curled, his eyelashes were long, his face was beautiful and pure, his beard was fine looking, and his ears were complete.'

(Shamā'il ur Rasool)

Syeduna Ali states:

'The Prophet sent me as a Qādi (judge) to Yemen and I delivered a sermon to the people there. Amongst the gathering was one of the Jewish ulama, who was holding a book in his hand. He asked me, 'O Ali, tell me about your Prophet.' I told him what was present (in my mind). The scholar then said, 'There is more, why are you silent?' I replied, 'That is all I can remember at this time.'

He said, 'Permit me to say something' and he began to describe him in the following words:

'In the white part of his two eyes are red lines, and (he has) a beautiful beard, beautiful mouth and complete ears.'

(Shamā'il ur Rasool)

Enlightened Stars

When his blessed and beautiful curls would cover his ears, it would be a wonderful sight, with his hair so black and his ears so white. Syeda Aisha describes this beautiful spectacle as follows:

Mustafā The Paragon of Mercy

'His blessed ears would appear from under his curls like two shining stars appearing from out of the dark.'

(Ibn Asākir)

Ears that hear from near and far

Syeduna Abbās narrates:

'One day I went to the Prophet and kept my gaze fixed on his blessed face for a long time. Seeing this, the Prophet asked, 'O Uncle, is there something the matter?'

I replied, 'Yā Rasoolallah, even though I have only just become Muslim, I have been impressed by you since your childhood. (For) When you were in the cradle, I noticed you would talk to the Moon and it would move to the signal of your finger.'

(al khasā'is al Kubra)

At this, the Prophet said:

'O Uncle, these are later matters, let me tell you of when I was in my mother's womb. By the One in whose Hand is my life, in the darkness of the womb, I could hear the sound of the Pen writing on the Loh al Mahfooz (Tablet), and in the darkness of the womb, I could hear the Moon prostrating before the Arsh.'

(Majma' al Faiḍa of Abd al Hayy Lakhnavi)

I hear what you do not hear

Allāh had given the Prophet such powers of hearing that he could hear things that others present, even those with perfect senses, could not hear. Syeduna Abu Zar and Hakeem bin Hizām narrate that the Prophet once asked the Companions, 'Are you hearing the events I am hearing?'

The Companions replied, 'Yā Rasoolallah, we are not hearing anything!'

He explained, 'Verily, for sure, I see what you do not see and I hear what you do not hear. Undoubtedly I am hearing the crackling of the Sky, and there is nothing wrong with that for there is not even an inch of space where an angel is not prostrating.'

(Musnad Ahmad)

Couplet 40

چشمہ نہر میں موج نورِ علال
اس رنگِ ہاشمیت پہ لاکھوں سالام

Chashma e Mehar me' Moaj e Nur e Jalāl
Us Ragg e Hāshamiyyat pe lākhn salām

Glossary of Terms:

Mehar: Sun
Chashma e Mehar: literal. Spectacle of the Sun, refers to his blessed face
Moaj: Wave, upsurge
Jalāl: Displeasure
Ragg: Vein, sinew
Hāshamiyyat: Being a Hāshimī

The enlightened wave of displeasure in his radiant face
Upon that Hashemite vein, a multitude of salām

Having described the blessed ears, now begins a description of his *enlightened face*.

There was a very beautiful vein or sinew between the Prophet's eyebrows which would rise when he became displeased or concerned. The Imām, whilst presenting salām upon this blessed vein, describes his blessed face as the spectacle of the Sun and the blessed vein as *'the enlightened wave of displeasure'* (just like a wave rises in the ocean). Let us read these same words that came from the tongues of the Companions:

The vision of the Sun

The Companions would use several terms to describe the light and rays of his blessed face. Most would use the imagery of the Moon; however, on some occasions, the Sun would also be mentioned. When describing his beauty and elegance, Syeduna Abu Hurayra said:

'I did not see anything more beautiful than the Prophet; it was as if the Sun was shining from his face.'

(Tirmidhi)

The grandson of Ammār bin Yāsir once asked Rabee'a bint Ma'oodh, a companion, to describe the Prophet. She said:

'O my son, had you seen him, you would have said the Sun shone from his face.'

(Subul al Hudā)

The enlightened wave of displeasure

The famous eulogist of the Prophet, Hind bin Abi Hālā, describes the Prophet's blessed vein which would rise when he was displeased:

'The Prophet's eyebrows were curved and long and were not joined together; between them was a vein which swelled when he was displeased.'

(Al wafā)

At this juncture, let us present a multitude of salām upon this Hashimite vein, and then reflect upon the depth of Ashiq ur Rasool's research, that every word was chosen in light of the Qur'an and Ahadith.

Couplet 41

جس کے ماتھے شفاعت کا سحر ارا
اس نبینِ سعادت پہ لاکھوں سالام

Jis ke Māthe Shafā'at ka Sehra Rahā
Us Jabeen e Sa'ādat pe lākhon salām

Glossary of Terms:

Mātha: Forehead
Shafā'at: Intercession
Sehra: Headpiece worn by a groom
Jabeen: Forehead
Sa'ādat: Good fortune

Upon whose brow remained the crown of intercession
Upon that Good-fortuned forehead, a multitude of salām

While presenting salām upon the Prophet's ﷺ blessed forehead, the Imam also highlights that it was upon his ﷺ blessed head that Allāh placed the *Sehra* and crown of the Greater Intercession.

The Prophet's ﷺ station of intercessor has already been discussed in relation to '*No Bahār e Shafā'at*' (Couplet 3). Here we will discuss the physical aspects of the holy forehead.

The good-fortuned forehead

The Prophet's ﷺ blessed forehead was wide, large, enlightened and shining, and from which, no one ever saw the effects of worry or anger. Happiness, joy, contentment and satisfaction always abounded from it, and seeing it brought joy, happiness, tranquility and peace to the heart of the onlooker.

Hind bin Abi Hāla describes the blessed forehead as follows:

'The Prophet ﷺ had a wide forehead.'
(Shamā'il ul Tiirmidhi)

Syeduna Abu Hurayra narrates:

'The Prophet ﷺ had an ample forehead.'
(Dalā'il an Nabuwwah)

Syeduna Sa'd bin Abi Waqās narrates:

'The Prophet's ﷺ forehead was wide and *saluta* (shiny).'

Imām Yusuf Shāfi'ee explains the term *saluta* that is used in the above narration:

'The *saluta* forehead is one that is wide, while some have said it means shining.'
(Subul al Hudā)

Hāfiẓ Ibn Haythama narrates:

'The Prophet's ﷺ forehead was illuminated. When the blessed curls would lift from it, it would be like the Sun rising in the morning, and when he ﷺ would visit people at night, his blessed forehead would appear like rays emanating from a burning candle. Upon seeing it, people would announce that the Messenger of Allāh ﷺ was arriving.'

(Subul al Hudā)

The poet of the Prophet's ﷺ court, Syeduna Hassan, described this scene as follows:

*When his forehead would appear in the dark night
It would shine like a burning candle*

Ibn Asākir quotes Magā'il bin Hayān, who said that Allāh ﷻ once ordered Syeduna Isā:

'Strive in my matter, do not wane, and confirm the *salwa*-foreheaded Arab Prophet.'

(Ibn Asākir)

Couplet 42

جن کے جدے کو اس کی کعبہ بجی
ان بخنوں کی لطافت پہ لا کھوں سلام

Jin ke Sajde ko Mehrāb e Ka'ba Juk'ki
Un Ban'wu'ki Latāfat pe laktūn salām

Glossary of Terms:

Ka'ba: The House of Allāh ﷻ (in the city of Makkā)
Ban'wu': Eyebrows
Latāfat: Sublimity, thinness and beauty

For whom the Mehrāb of the Ka'ba fall into prostration
Upon the beauty of those eyebrows, a multitude of salām

This couplet mentions the curved beauty and elegance of the Prophet's eyebrows, before which even the mehrāb (arched prayer niche) of the Ka'ba bowed! Look how appropriate is the comparison between the eyebrows and the mehrāb of the Ka'ba, for beautiful eyebrows are often found arched in beautiful faces.

Among the extraordinary events that occurred at the time of the Prophet's birth is the Ka'ba prostrating towards his birthplace. His blessed grandfather states:

'I was in the haram of the Ka'ba at dawn. At the time of the Prophet's birth, all the idols placed there fell down and the Ka'ba prostrated in the direction of the Maqām al Ibraheem. I was amazed by this and then heard a voice from the wall of the Ka'ba say, 'Today the birth of al Mustafa (the chosen one), al Mukhtār (the authorised) has taken place, at whose hands, kufr will be extinguished, and who will free me from these impure idols and order the worship of only the true deity.'

(Hashiya Sira al Halbiya)

It was in reference to such narrations that the Imām proclaimed for whom the mehrāb of the Ka'ba fell into prostration.

The fineness of the eyebrows

The Prophet's blessed eyebrows were very thin, arched, dense and extremely dark. They did not meet in the middle. One companion said,

'The Prophet has very fine eyebrows.'

Some narrations, such as that of Suwaid bin Gafal, say that his blessed eyebrows met in the middle:

'I saw the Prophet, his forehead was wide and his eyebrows met together.' It is also narrated by Syeduna Ali that 'The Prophet's eyebrows were joined.'

(Subul al Huda)

Something similar is also narrated by Syeda Umm e Ma'bad.

Reconciling the narrations

There appears to be a contradiction between the former narration, that the eyebrows were not joined, and the latter narrations, which say they were. However, the muhaddithen have resolved this contradiction in a very beautiful way. The author of *Sira al Halbiya* writes:

'There was a very fine space between the two eyebrows which could only be noticed by those looking very closely.'

Couplets 43 & 44

ان کی آنکھوں پر وہ سایا کیا مرہ
ظلمتِ رحمت پلا کھوں سلام
انکھاری مرگان ہے بر سحر و دور
سلیمہ شفاعت پلا کھوں سلام

Un ki Ankhoon pe woh Sāya Fugan Misra
Zilla e Qasr e Rahmat pe lākhon salām

Ashkbāri e Muj Gā pe barse Durood
Silk e Durr e Shifā'at pe lākhon salām

Glossary of Terms:

Sāya Fugan: Those that cast a shadow
Misra (pronounced Mujā): Eyelash
Zill: Umbrella or instrument for shade
Qasr: Palace, fort

Ashkbāri: The flowing of tears
Muj gā: Eyelashes
Silk: String
Durr: A pearl

Those shadow-casting eyelashes hanging over his eyes
Upon the fortress of mercy's shade, a multitude of salām
May durood flow upon the tear-flowing eyelashes
Upon the pearl string of intercession, a multitude of salām

While presenting salām, the Imām in these couplets mentions his blessed eyelashes, and him crying in remembrance of the Beloved (Allāh) and concern for the ummah.

Blessed eyelashes

His beautiful eyelashes increase the beauty of the eyes they framed. Ibrahim bin Muhammad narrates that, whenever Syeduna Ali mentioned the Prophet's beauty and his eyes, he would always use the following words:

'His blessed face had an oval roundness, there was a mixture of white and red in his blessed complexion, and his eyelashes were beautiful and long.'

(Dalā'il an Nabuwwah)

Syeduna Abu Hurayra mentions the beauty of his eyelashes as follows:

'The eyelashes of his eyes were very long.'

(Dalā'il an Nabuwwah of Bayhaqi)

In some narrations, the word *ashkal* is used to describe his blessed eyes. Imām Johri writes about how he asked Shaykh Samāk, 'What are *ashkal* eyes?' and the former explained:

'Eyes that have long eyelashes are called *ashkal*.'

(Ibn Asākir)

Ibn Sa'd and Tabarāni recall Raqeegā's words that a drought once befell Makkah and lasted a number of years. In a dream, Raqeegā heard an unseen caller saying to the people of the Quraysh that a prophet of Allāh had been sent from among them, and if they approach him, his barakah will bring the drought to an end. The caller said:

'Look for a man from among you who is very proportionately built, fair coloured, has long eyelashes, smooth cheeks and a raised nose.'

(I'ilm un Nabuwwah of Mawardi)

It was narrated by Umm Ma'bad:

'His blessed eyelashes were long and beautiful.'

(Subul al Hudā)

Eyes crying in remembrance of the Lord

The Prophet ﷺ would cry in remembrance of Allāh ﷻ and his eyes would flow like an ocean. Syeduna Anas bin Mālīk narrates the following:

'His eyes would flow like the ocean in remembrance of his Lord.'

(Subul al Hudā)

Couplet 45

مستی نذرانی بتحصیر طبعی
ز کس بابا غ قدرت پلا کھوں سلام

Ma'na Qad ra'ā maqsad e Mā Tagā
Nargis e Bāg e Qudrat pe lākhon salām

Qad ra'ā: He definitely saw
Mā Tagā: Not exceeding the bounds
Nargis: Flower
Bāg e Qudrat: The divine garden

Those (eyes) that definitely saw and did not transgress
Upon the flower of the divine garden, a multitude of salām

The previous couplet mentioned the beautiful eyelashes of the Prophet ﷺ here, the beauty, elegance and power of the blessed eyes are related

The Prophet's ﷺ blessed eyes were extremely beautiful, dark and striking. There was always a peaceful attraction in them as well as grace and tenderness. His blessed eyelashes were black and dense, which made his ﷺ eyes seem larger and more beautiful.

The eyes were wide and dark

Syeduna Umar and Ali said the following about the blessed eyes:

'The Prophet's ﷺ eyes were spacious and extremely dark.'
(Dalā'il an Nabuwwah)

Syeduna Abu Hurayra describes the beauty and spaciousness of the Prophet's ﷺ eyes in the following way:

'The Prophet's ﷺ eyes were extremely spacious and beautiful.'
(ibid)

The eyes were proportionately large

'The Prophet's ﷺ eyes were large (and wide).'
(Subul al Hudā)

The pupil was extremely dark

At the centre of his ﷺ long, beautiful eyes were extremely dark pupils, surrounded by his ﷺ iris and the white of his ﷺ eyes. Syeduna Ali states:

'The Prophet ﷺ had black pupils.'
(Dalā'il an Nabuwwah)

Imām Ibn Kathīr writes that some people asked Syeduna Ali to describe the Prophet ﷺ, to which he replied:

'The colour of this ﷺ pure body white, with some red, and he ﷺ had black pupils.'
(Shamā'il ur Rasool of Ibn Kathīr)

In the whites of his ﷺ eyes were red lines

In the whites of his ﷺ eyes was an infusion of redness, and there were red lines visible where the eyelashes met. Syeduna Jābir bin Samra narrates:

'The white part of the Prophet's ﷺ eyes had red lines.'
(Tirmidhi)

The eyes appeared to naturally have kuhl

The Prophet's ﷺ eyes did not need kuhl; they appeared to naturally have kuhl in them!

'The Prophet ﷺ was born circumcised and with kuhl in his eyes.'
(Mawlid ad dabce'e)

Syeduna Jābir bin Samra mentions this fact in the following way:

'Whenever I would look at the Prophet's ﷺ eyes, it would appear as if he ﷺ had just applied kuhl, even though he ﷺ hadn't.'

(Shamā'il ur Rasool)

Syeduna Abu Hurayra narrates:

'His ﷺ eyes always appeared to have kuhl in them.'
(Subul al Hudā)

'Mā zā gal basar wa mā tagā' eyes

The couplet *Mā'na Qad ra'ā maqsad e Mā Tagā* refers to the verses of Surah Najam, which describe the Mi'raj when the guide of the Universe saw the Divine. Allāh ﷻ states:

'The heart did not deny what he saw. Will you then dispute with him concerning what he saw? And verily he saw him another time.'

(53:11-13)

This means that whatever was seen on that night of Mi'raj was entirely real and not a dream or imagination. If the beloved ﷺ said that there is a Lord, then accept this, for he ﷺ is saying it after having seeing Him ﷺ. If you are still arguing with him in spite of this, that is your misfortune, for he ﷺ saw his ﷺ Lord on the way back too! The blessed eyes at the moment of the vision are mentioned in the following way.

'The sight [of the Prophet] did not swerve, nor did it transgress [its limit].'

(53:17)

The term *Zeg* in this verse means faltering, i.e. the Prophet's ﷺ vision did not falter from the correct angle when seeing this spectacle. Instead, he ﷺ saw it from the entirely correct angle. The term *Tagā* means to lose control of oneself, implying that, even though there was a plethora of anwār and tajalliyāt, which words cannot describe or encapsulate, his ﷺ eyes did not lose control in the least and he ﷺ saw Him ﷺ with perfect steadfastness and complete attentiveness of the heart.

The Imām pointed out that the verses, {And verily he saw him another time} and {The sight - of the Prophet - did not swerve, nor did it transgress} refer to the vision of Allāh ﷻ.

Couplet 46

جس طرف اٹھ گئی دم میں دم گیا
اس نگاہ مہربانی سے لاکھوں سالام

Jis Taraf Uth ga'ee dam me dam Ā gayā
Us nigā'e ināyat pe lākhon salām

Uth ga'ee: Raised, lifted
Dam: Life, energy
Nigā'e: Eyes, glance
Ināyat: Benevolence

Wheresoever it turned, life breathed into life itself.
Upon that benevolent glance, a multitude of salām

This couplet refers to the barakah of the blessed eyes. Wherever his blessed gaze fell, fortunes were awoken, morbid hearts came alive, and hearts and eyes did brim over with the love of Allah ﷻ.

Mustafa's glance has fallen upon you!

In every part of this and the next world, our misfortunes are being corrected by his benevolent glance. Here, we will just mention a few incidents to remember.

Everyone knows how much of an opponent Abu Jahl was to Allah's beloved ﷺ and his mission, but his son, Syeduna Ikrama, became a servant and companion of the Prophet ﷺ. He recalls the incident of his bringing iman:

'After the conquest of Makkah, I was brought before the Prophet ﷺ, who upon seeing me said, 'Such a handsome face going to Hell, I would not like that!'

Shaykh Abdul Haq Ad Dehlvi writes:

'During the conquest of Makkah, a Muslim was martyred at the hands of Ikrama. When the Prophet ﷺ heard of this, he smiled. When asked the reason for his smile, he revealed, 'It has been decided in the realm of the Unseen that both the murdered and the murderer will enter Paradise hand-in-hand!' However, accepting Islam was very difficult for Ikrama, and he fled Makkah and headed to the Sea. When he boarded a boat to Yemen, it was enveloped by waves and everyone on board began supplicating to Allah ﷻ, asking Ikrama to join them. He protested, 'Are you referring to the God Muhammad is calling us towards? I am fleeing from that!' Then, when he looked at the boat, he saw the following Quranic words inscribed upon it, 'Your nation has rejected it even though it is the Truth.' He tried extremely hard to erase the writing but couldn't, and at the same time, a change began to happen inside him. Back here (in Makkah), his wife, Umm Hakeem bint Harith,

who had become a Muslim, pleaded for his safety. The Prophet ﷺ granted him sanctuary. When Ikrama heard about this, he was stunned, that despite the pain he and his family had inflicted, this benevolent being had granted him sanctuary. Ikrama returned from Yemen to present himself and his wife before the Prophet ﷺ. When Ikrama was approaching Makkah, the Prophet ﷺ told the Companions that Ikrama was arriving as a believer and migrant and no one should hurt him by mentioning his father.

The Prophet ﷺ was in his tent. Umm e Hakeem arrived and pleaded, 'Master, Ikrama is here.' The Prophet ﷺ stood up such that his blessed cloak dropped off his shoulders. Ikrama entered. The Prophet ﷺ cast one benevolent glance upon him and said, 'Welcome'.

Ikrama pleaded, 'Master, I have heard that you have granted sanctuary to a sinner like me.'

The Prophet ﷺ replied, 'Yes'.

Upon this, Ikrama declared his faith and entered Islam, adding, 'Master, there is no one more worthless than I and no one more benevolent than you!'

The Prophet ﷺ said, 'Ikrama, ask whatever you wish.'

Ikrama pleaded, 'All I want is for my previous sins to be forgiven and the ability to support your mission in the future.'

(Mudarij an Nabuwwah)

In some narrations, it is said that Ikrama stated:

'Wherever I go, I find the Prophet's ﷺ face before me. Whichever idol I approach, it testifies to the veracity of the Prophet ﷺ. Because accepting Islam was utterly unacceptable to me, I decided, through frustration, to kill myself by drowning, but whenever I tried, someone would grab me and say, 'O Ikrama, you have no choice but to accept Islam, Allah's beloved ﷺ has cast his gaze upon you!'

(Saheefa e Azal 15)

When his eyes are in zealous with mercy

Syeduna Shayba bin Uthmān narrates how he accepted imān:

During the battle of Hunayn, I was fighting for the disbelievers against the Muslims. The thought arose in my mind that my father and uncle had been killed by Syeduna Ali and Syeduna Hamza, so today I would avenge them by killing their prophet Muhammad. With this intention, I approached the Prophet ﷺ. I was about to strike him when I saw a great flame shooting towards me like lightning. I turned and ran. All of a sudden, the Prophet ﷺ turned his eyes towards me and said, 'O Shayba'. Immediately my heart changed. I looked at the Prophet's ﷺ face, 'And he appeared more beloved to me than my own sight and hearing!'

(Dalā'il of Abu Nu'aim)

Couplet 47

نچی آنکھوں کی شرم و حیا پر دور
اور نچی بنی کی رفعت پر لاکھوں سلام

Neechi Ānkhun ki Sharm o Hayā par durood
Oonchi Beenī ki Rifāṭ pe lākhon salām

Neechi: Low
Beeni: Nose
Rifāṭ: Height, high position
Sharm: Shame, modesty

Durood upon the modesty and shyness of the lowered eyes
Upon the elevation of the raised nose, a multitude of salām

When mentioning the modesty and shyness of the holy eyes, salām is also presented upon his ﷺ blessed nose.

Eyes that are the perfect image of shame and modesty

The Prophet's ﷺ holy, blessed eyes were the perfect picture of shame and modesty, always remaining lowered. His ﷺ practice was not to look straight into other people's eyes, rather, he would only view them through the corner of his ﷺ eye.

Abu Saeed Khudri describes his ﷺ blessed modesty in the following way:

'The Prophet ﷺ was shyer than a virgin girl in purdah. We would understand his ﷺ displeasure from something from (the effects on) his face.'

(Bukhārī, Bāb Sifā tun Nabī)

His ﷺ way of looking was the perfect picture of modesty and the height of belovedness. His ﷺ eyes were always filled with kindness, love, modesty and shame. It is for this reason that those who discussed the Prophet's ﷺ appearance mentioned this trait in the following way

'Rather than looking upwards, the Prophet's ﷺ gaze was normally lowered.'

(Tabaqāt Ibn Sa'd)

As he ﷺ was the personification of modesty and shame, he would never meet anyone's eyes; instead, he ﷺ would only look at people through one part of his ﷺ eyes. It is for this reason that those describing him ﷺ have said, 'He would look at people with one (side) glance.'

The elevation of the raised nose

The Prophet's ﷺ nose was somewhat inclined upwards, and was thin and proportionately long, which Allāh ﷻ had blessed with such

dignity and splendour that it always appeared to be bursting with rays of nur.

The describer of the Prophet ﷺ, Hind bin Abi Hala, narrates:

'The Prophet's ﷺ nose was *Aqna*. It was constantly enlightened with nur, because of which it appeared rasied but in fact was not raised.'

(Tirmidhi)

Shaykh Yusuf Salhi explains:

'*Aqna* is the nose that is long and soft and whose middle part is raised.'

(Subul al Hudā)

In other words, the blessed nose was a picture of proportionality and compatibility and a masterpiece of the highest order, and it was only because of the nur that it appeared at first sight to be raised. When mentioning the blessed nose, Syeduna Ali states:

'The Prophet's ﷺ nose was proportionally thin.'

This same attribute was described by a companion in the following:

'The Prophet's ﷺ nose was thin and a picture of proportionality.'

(Subul al Hudā)

Couplets 48 and 49

جن کے آگے جا غم و غم
 اُن عذاروں کی طلعت پہ لاکھوں سلام
 اُن کے خد کی ہولت پہ بے حد درود
 اُن کے قدر کی رشاقیت پہ لاکھوں سلام

Jim ke Aage chiraag e Qamar Jilmilaye
 Un Izarooh ki Tal'at pe lakhon salaam

Un ki Khad ki Suhoolat pe be had durood
 Un ke Qad ki rashaaqat pe lakhon salaam

Qamar: Moon
 Jilmilana: Blurred, foggy
 Izar: Cheek
 Tal'at: Beauty and light
 Khad: Cheek
 Suhoolat: Smooth, soft (Remember that in the ahadith, the term 'Sah' is used for the Prophet's blessed cheeks; thus the Imam uses the Urdu term 'sahoolat' to convey that same meaning)
 Rashaaqat: Excellence

Before which the radiance of the Moon was dull
 Upon the light of those cheeks, a multitude of salaam
 Endless durood upon the softness of his cheek
 Upon the brilliance of his stature, a multitude of salaam

We have previously discussed the enlightened stature; here the beauty of his cheeks is under discussion.

His blessed cheeks were extremely beautiful. In colour, they were white with a red tinge and were soft and attractive. They had no puffiness, nor were they sullen, rather they were normal.

The whiteness of the cheeks

Syeduna Abu Hurayra says the following about the blessed cheeks:

'The Prophet had white cheeks.'

(Subul al Huda)

The cheeks were shiny

Syeduna Abu Bakr narrates:

'The Prophet's cheeks were shiny.'

(Subul al Huda)

Syeduna Ali and Syeduna Hind bin Abi Hala both narrate that there was no puffiness in the Prophet's cheeks:

'The Prophet's cheeks were not raised but were Sah' (level).'

(Tahzeeb ibn Asakir)

A narration by Syeduna Abu Hurayra uses the word 'Aseel' instead of Sah', and in distinguishing between the two, Shaykh Muhammad bin Yusuf Saibhi writes:

'Sah' cheeks mean that there was no imbalance in the elevation of the cheeks, while 'Aseel' cheeks are those that have less fat and extremely soft skin.'

(Subul al Huda)

Couplet 50

جس سے تاریکہ دل جگمگائے
اس چمک والی رکت پلا کوں سلام

Jis se Tāreek dil jagmagāne lagge
Us Chamak wāli Rangat pe lākhon salām

Jagmagāna: Sparkling, becoming enlightened
Chamak wāli: Illuminated, shiny

With which dark hearts began to sparkle
Upon that Shiny colour, a multitude of salām

While sending salām upon the colour of his ۞ blessed body, the Imām also reveals that many darkened hearts were illuminated though the barakah of his ۞ beauty and his ۞ body's rays. Here we will only discuss the colour of his ۞ blessed body.

His ۞ body was not completely white like flour, nor was it grey; rather it was brownish white with a touch of redness. Some of the narrators of the Prophet's ۞ physical features have compared the colour of his ۞ skin to the whiteness of silver and the redness of a rose. Some have described it as white leaning towards red, while others have described it as brownish white.

Syeda Aisha narrates:

'The Prophet ۞ had the most illuminated colour.'
(al wafa)

Syeduna Anas, when mentioning his ۞ beautiful colour, said:

'The Prophet ۞ has the most beautiful complexion of all people.'
(al wafa)

He also narrates:

'The Prophet's ۞ body's complexion was very pleasing.'

The illustrator of the Prophet ۞, Hind bin Abi Hāla, described the Prophet's ۞ stature as:

'The Prophet ۞ was the embodiment of light and beauty.'

Umm e Ma'bad used the term '*Zāhir al Wadā'* (embodiment of beauty) to describe this same enlightened body.

Syeduna Abu Hurayra states:

'The Prophet's ۞ complexion was white. It seemed as if the Prophet's ۞ body had been dipped in silver.'
(Shamā'il Tirmidhi)

Syeduna Saeed Al Jareeri narrates that he heard Syeduna Abu 'I Tufail saying:

'I saw the Prophet ﷺ and today there is no one on this Earth but me who has seen him.'

(Dalā'il an Nabuwwah of Bayhaqi)

So Syeduna Saeed Al Jareeri asked him, 'Describe something of him ﷺ to me', to which he revealed:

'His ﷺ complexion was white-brown and eye-catching.'

Couplet 51

چاند سے تھو پتا ہاں روز نشاں درود
نکس آگئیں سباحت پت لاکھوں سالام

Chānd se Mu'nh pe Tā bā'n Darakshā Durood
Mil'he Āgee Sabāhat pe lākhon salām

Tā bā'n: Shining
Darakshā: Illuminated
Mil'he Āgee: Salty
Sabāhat: Fairness, beauty and elegance

Sparkling, illuminated durood upon the moon-like face
Upon the Salt-like fairness, a multitude of salām

This couplet describes his ﷺ face as being more illuminated than the moon, confirming that it was *nur ala nur* (light upon light), and describes his ﷺ elegant beauty.

The shape of the holy face

Imām Bukhārī quotes Ibn Isāc, who reported that a man asked Syeduna Barra bin Āzib:

'Was the Prophet's ﷺ face like a sword?'
He replied, 'No, it was like the Moon.'

(Bukhārī)

Shaykh Ibrahim Bajuri writes in the shara of this hadith:

'The question concerned two things; was his ﷺ face long and shiny like a sword. He replied no to both; it was not shiny and long like a sword but was like the Moon in being round and illuminated.'

Similarly, when someone claimed that the Prophet's ﷺ face was like a sword before Jabir bin Samara, the latter remarked:

'No, it was more like the Sun or the Moon, it was round.'
(Muslim)

Syeduna Abu Bakr as Siddiq states:

'The Prophet's ﷺ face was (like) the circumference of the Moon.'
(Subul al hudā)

Syeduna Ali said the following about the Prophet's ﷺ face:

'The Prophet's ﷺ face was round (like the full Moon).'
(Tirmidhi)

The comparison of his ﷺ blessed face with the Moon

It is for this reason that some of the Companions, when comparing him ﷺ to the Moon, declared his ﷺ beauty greater than that of the Moon!

When the full Moon had reached the pinnacle of its beauty, those looking at the Prophet ﷺ – who had the good fortune and honour of seeing him ﷺ every day – would look at his ﷺ beauty and look at the Moon and, comparing the two, would find his ﷺ face to be more beautiful. Syeduna Jabir bin Samura narrates the following:

'It was a moonlit night. The Prophet ﷺ was resting, wrapped in a red blanket; I would look at the Moon and then look at his ﷺ illuminated face, and eventually my heart could contain itself no longer, and would proclaim, 'He ﷺ is more beautiful to me than the Moon!'

In other words, compared to the brightness of the Sun of Messengership ﷺ, the light of the Moon would appear subdued and onlookers could do nothing but declare the Moon's beauty to be dull in comparison with the beauty of the Mustafā ﷺ.

Mulla Ali Qāri explains why this was the case:

'The Nur of his ﷺ blessed face was personal (intrinsic) and would never wane, any time, day or night, whereas the light of the Moon came from the Sun and would thus sometimes increase and sometimes decrease.'

(Jam al wasāil ala Shamā'il)

Molāna Muhammad Zakariya Sahāranpuri writes with reference to the narration of Syeduna Barra:

'The problem with likening it to a sword is that there could be a suspicion that it was very long, and that its shine was dominated by whiteness rather than light; thus Syeduna Barra negated the likeness with the sword and likened it to

the Moon. All of these likenesses are similes (to aid understanding), because what is one Moon, even a 100 moons could not have the nur like the Prophet's ﷺ! An Arab poet said:

If you wish to fault the beloved, describe her as a full moon, that is sufficient for being a fault (in the beloved).

Some of the Companions also compared the sparkle and splendour of his ﷺ holy face to a golden *dinār* (coin).

The bright rays of the Prophet's ﷺ face

Syeduna Hind bin Hāla mentions the bright rays of the holy invigorating face of Allāh's ﷻ masterpiece ﷻ

'His ﷻ face *Yalālū* (shines) like the shining of the full moon.'

(Shamā'il Timidhi)

In this narration, the verb *Yalālū* (it shines) is used and denotes permanence and continuity, meaning that the shine and brightness of the illuminated face was not temporary but was gushing forth at all times.

It is also worth noting here that, when mentioning the brightness of the Prophet's ﷺ face, no companion ever compared it to the Sun, rather each one likened it to the Moon. For example, it is narrated by Syeda Aisha:

'The Prophet ﷺ was the most beautiful person to look at. No one compared his ﷻ complexion to anything except the full Moon, and the sweat on his ﷻ face to pearls.'
(Zarqāni alai Muwāhib)

Couplet 52

شبنم باغ حق یعنی رخ کا ورق
اس کی محبت پر افسانہ پلا کھوں سلام

Shabnam e Bāgh e Haqq ya'ni Rukh ka Arq
Us ki Sachī Barāqat pe lākhon salām

Shabnam: Dew
Rukh: Face
Arq: Sweat
Barāqat: Shine, radiance

The dew of the divine garden, the sweat of his face
Upon his true radiance, a multitude of salām

This couplet mentions the beautiful and graceful sweat that would appear on his ﷺ blessed face, and its radiance and shine.

When drops of sweat would appear on the Prophet's ﷺ blessed face, they would seem to be like pearls of nur and would leave the onlooker amazed. Syeduna Ali mentions the sweat on the illuminated face and its sparkle

'The sweat on the Prophet's ﷺ face was like pearls.'

(Ibn Asākir)

These same words are also narrated by Syeda Aisha:

'The sweat on his ﷺ face was like pearls.'

(Al waifā)

Syeduna Anas says the following about his ﷺ blessed sweat:

'The Prophet ﷺ had a radiant complexion and the sweat upon it was like pearls.'

(Muslim, book of Fadāil)

Couplets 53 & 54:

ظہار کی گری و دین و دہر دل آرا مجین
بہر ہفتہ رحمت پہ لاکھوں سلام
ریش خوش نصیب دل مرز ہر ریش دل
بالہ مالہ کدرت پہ لاکھوں سلام

Khat ki Gird e Dahan woh dil Āra Pabhan
Sabza e Nehr e Rahmat pe lākhton salām

Reesh e Khush Mu'tadil Marham e Raish e Dil
Hāla Māh e Nudrat pe lākhton salām

Khat: Beard

Dahan: Face

Dil Āra: Something that attracts or charms the heart

Pabhan: Decoration, adornment

Nehr e Rahmat: River of mercy

Reesh: Beard

Mu'tadil: Proportionate and beautiful

Raish: Scar, injury

Hāla: Circle, ring, halo, arc

Māh: Moon

Nudrat: A strange phenomenon or feeling (unique)

The beard encircling the face, that heart endearing feature,
Upon the flora around the river of mercy, a multitude of salām
The beautiful symmetrical beard, the tonic for injured hearts,
Upon the halo around the unique moon, a multitude of salām

The Imām of the *Ahl al Muḥabbah*, when mentioning the beauty and splendour of his beloved master's beard, manages to summarise all the relevant narrations into these two couplets. Furthermore, look at the beauty of his linguistic association of *resh* (beard) and *raish* (injury). In addition, the phrases '*flora around the river of mercy*' and '*halo around the unique moon*' bear clear testimony to the depth and breadth of the Imām's insight into the Prophet's Shamā'il. As his blessed mouth was the fountain of knowledge and wisdom, his blessed beard is described as the greenery on the banks of a river. Similarly, because his blessed face was round like the Moon, his blessed beard is described as the halo or ring that encircles it.

The blessed beard

The Prophet's blessed beard was thick, dense and pleasing to the eye. The hairs of the blessed beard were completely black and in perfect harmony with the hairs of his blessed head and sparkling face. The blessed beard fell to just below his blessed neck and adorned the holy chest. Syeduna Hind bin Abi Hāla narrates the following:

'The Prophet's beard was dense.'

(Subul al Hudā)

The famous ṭabī'ee, Saeed bin Musayyib, narrates that he heard Syeduna Abu Hurayra describe the Prophet's beard with the following words:

'The Prophet's beard was extremely black and his teeth were extremely beautiful.'

(Dalā'il an Nabuwwah of Bayhaque)

A symmetrical beard

The words used in the narration by Ibn Asākir are:

'A black beard, with beautiful hair, and symmetrical on both sides.'

(Ibn Asākir)

Nafe' bin Jabbar narrates that, when describing him, Syeduna Ali said:

'His blessed beard was proportionately long and his head was large.'

(Dalā'il an Nabuwwah of Bayhaque)

The beauty that the beard gave to his chest was described by the Companions in the following way:

'The Prophet's beard was thick and filled his chest.'

(As Shifā)

Umm e Ma'bad narrates:

'The hair of the Prophet's beard was not tangled.'

(Al Wafa)

The Ring around the Unique moon

Syeduna Anas bin Malik described the blessed beard's beautiful circling of the Prophet's face as:

'He put both his hands on his cheeks and said the Prophet's beard covered from here to here.'

(Ibn Asākir)

The heart-capturing adornment

Sa'd bin Abi Waqās' servant asked him about the Prophet dyeing his blessed beard, and he explained:

'His beard was very beautiful and extremely black.'

(Tabaqāt Ibn Sa'd)

Ibn Dhihāk narrates that he once stayed in Rakheek and was told that there was a man there who had seen the Prophet ﷺ. So I went to him and asked, 'Did you see the Messenger of Allāh ﷺ?' He replied:

'Yes, he ﷺ was neither a very tall man nor a very short man, and his beard was very pleasant.'

(Dalāil an Nabuwwah of Bayhaque)

Amar bin Shu'aib narrates:

'The Prophet ﷺ would trim his ﷺ beard equally from its width and its length.'

(Tirmidhi)

This blessed prophetic practice makes clear the importance of maintaining the beauty and elegance of one's beard. Some people do not trim their beards, from its sides nor its length, and this is not correct.

Couplet 55

پتی پتی گل قدس کی چیاں
اُن بھوں کی نزارکت پلاکھوں سلام

Patī Patī Gul e Quds kī Pathiya

Un Lab'oo kī nazākat pe lākhon salām

Quds: Garden of paradise

Lab: Lip

Nazākat: Delicacy

The extremely thin petals of the flower of Paradise
Upon the delicacy of those lips, a multitude of salām

This couplet mentions the beauty and grace of the Prophet's ﷺ blessed lips and that they were more delicate than the petals of a flower:

The Prophet's ﷺ lips were extremely beautiful and had a reddish colour. They had no equal in terms of delicacy and subtlety. Imām Tabarānī narrates the following about his ﷺ blessed lips:

'Of all Allāh's ﷺ servants, the Prophet ﷺ had the most beautiful lips.'

(Anwār al Muḥammadiya)

The term used to describe the Prophet's ﷺ blessed mouth is *deli*. Most of the ulema have taken this to mean that the mouth was wide but other ulema have interpreted it as:

'His ﷺ blessed lips were soft, delicate, thin and beautiful.'

(Zarqānī)

Soft and delicate lips

It is also said in Tabarānī that his ﷺ blessed lips were extremely soft and subtle:

'The Prophet ﷺ had the subtlest lips of all of Allāh's ﷺ servants.'

(Anwār al Muḥammadiya)

The abundant beauty that would transpire when the Prophet ﷺ was silent was described by the Companions in the following way:

'During silence, the lips appeared very subtle and delightful.'

(Anwār al Muḥammadiya)

Couplets 56-8

وہ دیکھ جس کی برسات دی خدا
چشمِ عظم و حکمت پہ لاکھوں سلام
جس کے پانی سے شاداب جان و جنتیں
اس دیکھ کی طراوت پہ لاکھوں سلام
جس سے عکاسی کوئیں شیر و جان ہے
اس نزلال طراوت پہ لاکھوں سلام

Woh Dhahan jis ki har bāt wahi e Khudā
Chashma e ilm o hikmat pe lākhon salām

Jis ke Pāni se Shādāb jān o Jinā
Us Dhahan ki tarāwat pe lākhon salām

Jis se Kārī Kun'we sheer e jā'n bane
Us zulāl e Halāwat pe lākhon salām

Dhahan: Mouth
Wahi e Khudā: Allāh's ﷺ message
Shādāb: Saturated, blooming, full of life
Jā'n: Soul
Jinā: Paradise
Tarāwat: Moisture
Sheer e Jān: Food of life, life-prolonging
Zulāl: Cool and clear
Halāwat: Sweet

That mouth, whose each word is a divine revelation,
Upon the spring of knowledge, a multitude of salām

Whose saturation keeps souls and gardens alive,
Upon that mouth's saliva, a multitude of salām

With which even bitter wells become the source of life,
Upon that cool and clear sweetness, a multitude of salām

Following on from mentioning the blessed lips, these three couplets mention the barakah and effect of the blessed mouth and its saliva.

The blessed mouth

The Prophet's ﷺ holy mouth was not just the source of divine revelation and the gateway to knowledge and wisdom, but in addition, its very form was a spectacle of proportionality and symmetry. It was not small but was wide, and through its beautiful appropriateness and perfect proportions, it simply increased the beauty of the holy face.

Syeduna Jabir bin Samra narrates:

‘The Prophet ﷺ had a *dalee*’ (wide) mouth.’
(Muslim, Book of Fadāil)

Imām Ibn Atheer, in *an nuyūha*, explains the term *dalee*:

‘*Dalee*’ means great, while some have said it means wide. Also (remember), the Arabs would praise wide mouths and disliked small mouths.’

(Subul al Hudā)

Every word was a message from Allāh ﷻ

From the whole of Creation, it is only the Prophet ﷺ, about whom we have been assured that his every word is free from personal desire. His ﷺ first word to his last, every word is a revelation and guidance from Allāh ﷻ.

In denoting the beloved Prophet's ﷺ speech as His own Allāh ﷻ declares:

‘Nor does he speak from [his own] inclination, it is but a revelation revealed.’

(53:3-4)

Syeduna Abdullah ibn Umar narrates how he would write down everything the Prophet ﷺ said in order to remember it. Some People of the Quraysh once said to him that this was not good practice as the Prophet ﷺ is in different states at different times; sometimes he is happy and sometimes he is upset, and what one says in anger may not be what one would say normally. Thus it is not correct to write down all of his ﷺ words. This affected him so he stopped writing down the Prophet's ﷺ every word and mentioned it to the Prophet ﷺ. The Prophet ﷺ pointed to his blessed mouth and said:

'Write, for by the One in whose Hand is my life, nothing comes out of it except the Truth.'

(Abu Dawud, Book of Ilm)

Syeduna Abu Hurayra narrates that the Prophet ﷺ once said to his Companions:

'Whatever news I give you is undoubtedly from Allāh ﷻ and there is no doubt in it whatsoever.'

At this, the Companions asked, '(Bu) Yā Rasoolallah, sometimes you are in good humour with us.'

The Prophet ﷺ replied:

'Unboubtedly I am in good humour with you, but I never say anything but the Truth.'

(Durr al Manthoor)

Whose saturation gave life to the Soul and Gardens

His ﷺ blessed saliva was extremely fragrant. If a sick person used it, he would be cured, and if a depressed person sought barakah from it, his despair would turn to joy. It could heal wounds and make fragrant whatever mouth it touched.

Attaining a cure from the blessed saliva

Bukhārī and Muslim narrate from Sahl bin Sa'd that, on the day of Khaybar, the Prophet ﷺ announced that the following day, he would

give the flag of Islam to the one through whom Allāh ﷻ would give victory over Khaybar, he who loves Allāh ﷻ and His Prophet ﷺ, and who is also loved by Allāh ﷻ and His Prophet ﷺ. The Companions spent the entire night in hope and supplication that it would be them who would receive the flag in the morning.

When morning arrived, the Prophet ﷺ called for Syeduna Ali. The Companions revealed that his eyes were sore and he had not taken part in the battle. Nevertheless, the Prophet ﷺ ordered Syeduna Salama to go and call him. He arrived and the Prophet ﷺ applied his blessed saliva on to his eyes and they became better, as if there had never been anything wrong with them.

(Bukhārī & Muslim)

Becoming well-spoken

Abu Umāma narrates that there was a woman in Madeenah whose habit it was to say whatever she wished, with no shame whatsoever. People were very frustrated with her.

One day, she came to the Prophet ﷺ while he was eating dried meat and asked the Prophet ﷺ to share some with her. He ﷺ did but she refused to eat it, saying she wanted the meat that was in his mouth. The Prophet ﷺ accepted her request and gave her some of the meat from his mouth. As soon as the Prophet's ﷺ saliva reached the woman's stomach, her condition changed; she never said a bad or obscene word after that.

(Mujima az Zawāhid)

With which bitter wells became sweet

Bitter water would turn sweet with the barakah of the blessed saliva and become fragrant. Instances involving the barakah of his blessed saliva number, without exaggeration, the hundreds. Here we will just list a few so that mention of the blessed saliva can bring fragrance and renewal to our imān and soul.

Mustafa The Paragon of Mercy

The sweetest well in Madeenah

The Prophet's ﷺ special servant Syeduna Anas narrates that there was a well in their house into which the Prophet ﷺ applied his blessed saliva:

'And there was no well sweeter in all of Madeenah than it.'
(Syeduna Muhammad Rasool Allāh)

A fragrant well

It is narrated from Syeduna Wā'il bin Hujar that a bucket of water was brought before the Prophet ﷺ, from which he drank, before rinsing out his mouth with the water and pouring it back into a well:

'And with the barakah of the saliva, a musk-like fragrance emanated from the well.'

(Sunan Ibn Majah, Book of Taharah)

The sweetest well in Yemen

The Muhaddith Ibn Sukun quotes the following from Syeduna Hamām bin Nufail As Sa'di:

'I came to the Prophet ﷺ from Yemen and pleaded, 'We have dug a well for drinking but its water is very bitter and salty and is not drinkable.' He ﷺ gave me a bowl of water and ordered me to pour it into the well. When the water was poured into the well, it became so sweet that it was the sweetest of all wells.'

(Syeduna Muhammad Rasool Allāh)

Mustafa The Paragon of Mercy

Couplet 59

دو زبان جس کو سب کی بچی کہیں
اس کی نافذ حکومت پلا کھوں سلام

Woh zubān jis ko Kun ki kunji Kahe
Us ki nāfiẓ hakumat pe lāktion salām

Kun: Be (the command for something to happen)

Kunji: Key

Nāfiẓ: Existing and continuing

That tongue which is renowned as the key to Action
Upon its everlasting rule, a multitude of salām

This couplet signals the authority and power that Allah ﷻ gave his Prophet ﷺ in causative matters.

In this Universe, Allah ﷻ has created many different manifestations of His ﷻ power, such as the prophets, angels and awliya. They are all beautifully fulfilling the responsibilities given to them, and Allah ﷻ has bestowed upon them powers and authorities in accordance with their roles. The greater their role and rank, the greater their authority became, after Allah ﷻ, the highest rank belongs to the chief of the prophets, he ﷺ has been given the greatest authority after Allah ﷻ.

The Key to All Causes

(One such authority is that Allah ﷻ, through His grace and bounty, made him ﷺ the possessor of the 'matters of *rahmawatiha* (actions).')
Whoever is altered by his ﷺ tongue will be made true by Allah ﷻ.

Hakim, Bayhaque and Tabarani narrate from Abdur Rehman bin Abi Bakr As Siddiq that the Prophet's enemy Hakim bin Abul As would sit with the Prophet ﷺ, and whenever the Prophet ﷺ spoke, he would pull a face.

(One day, the Prophet ﷺ commanded, 'Be like that', and his face remained like that until his death.)

(Al Khasa'is al Kubra)

Ibn Sa'd narrates from Amr bin Maymoon that when the polytheists threw Ammar bin Yasar into the fire, the Prophet ﷺ passed by and placed his hand over Ammar's head, saying:

'O fire, become cool and peaceful upon Ammar like you were upon Ibrahim.'

(Maqām ur Rasool)

During the Battle of Tabuk, Ka'b bin Malik was unable to join the Islamic army. When the Prophet ﷺ enquired about him, a man from the Banu Salamah said that he had not come because of some worldly motive. Mu'adh bin Jabr immediately interrupted him and pleaded

'Master, we hold a better opinion of him, it is possible that he had an impediment.' The Prophet ﷺ remained silent. This debate was ongoing when a white clad man was seen approaching from a distance. The Prophet ﷺ saw him and said, 'Be Abu Khatheema' and it turned out to be Abu Khatheema Al Ansi.

(Muslim, Bāb the towba of Ka'b)

In the Share of this hadith, Imam Nawawi explained the Prophet's ﷺ statement as, 'O Allah, make him Abu Khatheema.'

His continuing rule

Allah ﷻ has given the Prophet ﷺ command over the entire Earth and the Heavens. Everything that one receives comes through his ﷺ bounty. In revealing his rule and sultanate, the Prophet ﷺ said:

'Every prophet has four ministers: two in the Heavens and two on Earth, my ministers of the Heavens are Jibrail and Mikail, and my ministers from the people of the Earth are Abu Bakr and Umar.'

(Tirmidhi, al Manāqib)

With this proclamation, he ﷺ revealed that, unlike temporal rulers, his rule is not restricted to this world and that the Heavens are also part of his domain.

Couplet 60

اس کی پیدائی فصاحت پہ تجرہ دور
اس کی دلکش بلاغت پہ لاکھوں سالام

Us ki Piyâri Fasâhat pe Be had durood
Us Ki dil kash balâgat pe lâkhon salâm

Fasâhat: Eloquence
DilKash: Endearing
Balâgat: Appropriate and effective speech

Upon his enchanting eloquence, boundless durood
Upon his endearing oratory, a multitude of salâm

The Prophet ﷺ did not study with or learn from anyone in this world; however, Allâh ﷻ made him ﷺ so complete in all the sciences that the knowledge of all earlier and later peoples is like a drop in the ocean of his ﷺ knowledge. Despite apparently being an *unmimi*, he ﷺ gave of his world an education that will always be unrivalled. Whenever he ﷺ spoke, Arab orators and narrators would be astonished, even though they considered everyone besides themselves to be *gimi* (dumb and unable to speak).

My Lord taught me

On hearing his ﷺ eloquence and oratory skill, Syeduna Ali said to the Prophet ﷺ 'We were born into the same family, yet you are able to speak to every person in their own tongue, whereas we can't even understand what they say!' The Prophet ﷺ explained:

'O Ali, my Lord has taught me and what an excellent teaching I have had!'

(Subul al Hudâ wa Irsâd)

Syeduna Abu Bakr once said, 'Yâ Rasoolallah, I have visited all the Arabs and heard their orators but have not heard anyone more eloquent than you!' The Prophet ﷺ replied:

'My Lord has taught me and I was brought up in the Bani Sa'd.'

(Al khasâis al Kubra)

Before you, the great orators of Arabia are left in the shade!

Shaykh Abu'l Hassan Ahmad bin Abdullah Muhammad al Kubra narrated from Barra bint Āmir Thaqeefa that she once asked her brothers, 'Have any of you ever seen Muhammad ﷺ?' They replied, 'Yes, during the Hajj we were all blessed with seeing him.' She asked, 'Did you hear him ﷺ speak?'

They replied, 'Yes we heard.'
She asked, 'How was his oratory and eloquence?'
They explained:

'No Arab has been born nor will be born more eloquent than him ﷺ; when he ﷺ speaks, the most intelligent are dumbfounded and the greatest orators are silenced.'

(Subul al Huda)

My Lord has taught me the original language

The Arabic language began with Syeduna Ismail. Like other languages, over time, it became infused with foreign words and pure Arabic was lost. However, Allāh ﷻ taught the pure Arabic language to the Prophet ﷺ. Syeduna Umar al Farooq asked the Prophet ﷺ 'Yā Rasoolallah, you live among us but your language is the most eloquent and articulate'.
He ﷺ replied:

'The language of Ismail had been lost, but Jibrail brought it to me and I have safeguarded it.'

(Al Khasā'is al Kubra)

The gift of comprehensive diction

Comprehensive speech is that which has few words but an ocean of meaning. The most comprehensive speech can be found in the Book of Allāh ﷻ, followed by the words of the Prophet ﷺ. He ﷺ once declared from the pulpit, 'I have been given comprehensive speech.' This is the why his every proclamation contained a world of meaning, and every person benefits from it according to their own rank (of intellect and understanding).

Knowledge of all languages

As stated previously, the Prophet ﷺ came for every nation, and it is Allāh's ﷻ practice to send a messenger to a people who speaks their language. The Quran mentions this rule:

'And we do not send a messenger except with the language of his nation, so he can make clear to them.'
(Ibraheem 4)

Consequently, if the Prophet ﷺ is Allāh's ﷻ messenger to all of Creation, he ﷺ must have command over all the languages of Creation. It is for this reason that whenever someone came to him, he ﷺ would speak to them in their own language. Syeduna Ka'b bin Asm' Ashari narrates that a delegation from Yemen, who pronounced Asim instead of Lām, came to see the Prophet ﷺ. When the Prophet Meem instead of Lām, came to see the Prophet ﷺ. From this dialogue, the following sentence is safeguarded in the books of hadith:

ليس من امير احصيا في امير

It is not good to fast whilst travelling

Syeduna Burayda narrates that whenever the Prophet ﷺ spoke in a different language, the Companions would not be able to understand him ﷺ:

'The Prophet ﷺ was the most eloquent of all men, and sometimes when he ﷺ spoke, the people would not understand it until he ﷺ explained it to them.'

(Al wafa)

This did not only apply to humans; camels, birds, deer, trees and every other being in the Universe would present its issues to the Prophet's ﷺ court in its own language, issues that the Prophet ﷺ would then resolve.

Couplet 61

اس کی باتوں کی لذت پہ لاکھوں درود
اس کے خطبے کی جیت پہ لاکھوں سلام

Us ki Bātu ki lazzat pe lākhon durood
Us ke khutbe ki haybat pe lākhon salām

Bātu: Speeches, dialogue

Lazzat: Sweetness

Khutba: Speech

Haybat: Awe

Upon the sweetness of his words, a multitude of durood
Upon the reverence of his sermon, a multitude of salām

The previous couplet described the eloquence and oratory skill of his blessed tongue. Here, the sweetness of his speech and words and their captivating effect are described.

Here we will only refer to his *khutba* (sermon); the sweetness and delight of his words will be discussed under couplet 93.

The Prophet ﷺ would usually deliver a *khutba* on Jum'ah and the two Eids. He ﷺ would also deliver a *khutba* when the need arose; for example, when there was an important matter to discuss, he ﷺ would gather the Companions together in Masjid an Nabawi and deliver a *khutba*, thus guiding his followers in a very beautiful manner.

Whenever he ﷺ delivered his *khutba*, a strange sensation would overcome his listeners: their hearts would stir with a fear of Allāh ﷻ, showers of tears would flow from their eyes, and their hearts would tremble with dread of the Divine. They would lose themselves and visualise the matter being described to them. They would hide their faces in their clothes and repent to their Lord. His blessed sermons could melt the hardest of hearts. Let us consider a few examples.

The vision of Jannah and Jahannum

Whenever he ﷺ described Jannah or Jahannum in a sermon, he ﷺ would do so in a way that the Companions would feel they were actually seeing it!

Hanzala bin Rabee' narrates that he met Syeduna Abu Bakr As Siddiq, who enquired about his welfare, to which he replied, 'Hanzala has become a hypocrite.'

Abu Bakr protested, 'You are a Muslim, what are you saying?!' He explained:

'When we are with the Prophet ﷺ and he mentions Paradise and Hell, it is as if we are seeing them with our own eyes. But when we leave him ﷺ and become embroiled with our

wives, children and other matters, it is as if we have forgotten it all.'

(Syeduna Muhammad Rasool Allāh)

Showers of Tears

Whenever the Prophet ﷺ sweet tongue would mention either Allāh's mercy or His ﷺ wrath, a strange sensation would envelop the gathering; hearts would become restless in both love and fear of Allāh ﷻ, and oceans of tears would pour out of their eyes. Arbādh bin Sānya narrates:

'The Prophet ﷺ delivered a sermon which frightened hearts and brought tears to their eyes.'

(Tirmidhi, Syeduna Muhammad Rasool Allāh)

Screaming and wailing in the gathering

Although the Companions always paid heed to and maintained the etiquette and dignity of the Prophet's ﷺ court and gatherings, the impact of his words would leave them unable to control themselves and they would often scream and cry.

Syeda Āsma narrates that, during one gathering, the Prophet ﷺ stood up and delivered a sermon in which he ﷺ described that which the deceased face in the grave. By the time he had finished, the Muslims were screaming and wailing. (al Burhān)

Crying and hiding their faces

Syeduna Anas narrates that the Prophet ﷺ once delivered a khutba the like of which had never been heard before. In the sermon, he ﷺ stated:

'If you knew what I know, you would laugh little and cry a lot', and as soon as he had said this, the Companions hid their faces in their cloaks and began to cry profusely.' (Bukhārī, tafseer Surah mādā)

Crying until they passed out

Syeduna Abu Hurayra and Abu Saeed Khudri narrate that the Prophet ﷺ once delivered a khutba in which he ﷺ thrice used the phrase, 'By the One in whose grasp is my life' before lowering his face and

'All of us collapsed to the ground, crying (such that) we couldn't even remember what the Prophet ﷺ had taken the oath for!' (Nisai, Book of Zakah)

Then, after some time had passed, he ﷺ raised his head and it showed signs of joy. May the world and everything in it be forsaken because of that moment! He ﷺ then proclaimed:

'For the one who prays five times, fasts during Ramadhān, pays the Zakah, and refrains from major sins, the doors of Paradise are opened and it is said to him, 'Enter in Peace.'

Worthy of Paradise on three occasions

Syeduna Abu Saeed Khudri narrates that he deems himself worthy of Paradise on three occasions. He was asked of those occasions and he explained:

'When I recite the Quran or listen to it, when I listen to the khutba of the Prophet ﷺ, or when I attend a funeral.'

(Syeduna Muhammad Rasoolallah)

The shaking of the pulpit

Humans, after all, are human; even inanimate objects would feel the impact of the Prophet's ﷺ sermons! It is written in Sahih Muslim from Abdullah bin Umar that, one day, while delivering a khutbah upon the pulpit, the Prophet ﷺ recited the verse: 'And they have not honoured Allāh ﷻ with the honour that is due to Him; and the whole Earth shall be in His grip on the day of resurrection' (39:67), before proclaiming the greatness of Allāh ﷻ:

'And the Prophet's ~~the~~ pulpit trembled so much that we feared he may be thrown off it.'

(Muslim)

Couplet 62

وہ دعا جس کا جوین بہار قبول
اس نے عجاہت پہ لاکھوں سلام

Wo Duā jis ke Joban bahār e Qubool
Us Naseem e Ijābat pe lākhon salām

Joban: Youth
Bahār e Qubool: The honour of being accepted
Naseem: The sweet morning breeze
Ijābat: Acceptance

The dua whose beauty is its spring-like acceptance
Upon that fresh breeze reply, a multitude of salām

In the previous couplet, the eloquence of his tongue and the oratory of his khutba were described. Here, the status and rank of the dua emanating from the tongue of Allāh's beloved is mentioned alongside its station of acceptance in Allāh's court. The Quran discusses dua in the following way:

'And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.'

(2:186)

This verse reveals that, whenever a servant asks of Allāh, he will be given on the condition that he accepts Allāh's commands. The rank that the blessed prophets of Allāh obtained in terms of accepting and promoting Allāh's commandments is so unique that others cannot even fathom their connection with Allāh. It is for this reason that Allāh accepts their every dua and does not reject it.

The dua of Allāh's beloved

In particular, Allāh never rejected the Prophet's dua. It is for this reason that the Quran teaches us:

'And do not think of the Prophet's dua being like your dua.'
(An nur 63)

Although other meanings of this verse have been mentioned, most of the mufasssireen have preferred this interpretation. The interpreter of the Quran, the companion Abdullah bin Abbās, takes this meaning, and said:

'Protect yourself from the Prophet's dua [against you] because his dua is accepted and will lead to trouble for you. The Prophet's dua is not like the dua of others.'
(Tafsir Ibn Jarer)

In another part of the Quran, can be found:

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'Do not hold the Messenger's calling (you) among you to be like you calling one to the other.'
(24:63)

When Umm al Morineen Syeda Aisha saw each plea of the Prophet being accepted, she declared:

'I have not found your Lord to be anything other than swift in accepting your wishes.'
(Bukhārī book of Tafseer)

That dua whose beauty is its acceptance

Among the thousands of instances of the Prophet's dua being accepted is the episode of Syeduna Abu Hurayra's mother bringing Imān. Syeduna Abu Hurayra states:

'I would invite my mother to Islam every day but she would not accept it. When, one day, I again invited her to Islam, she used derogatory words about my master (the Prophet) that were unbearable to me, and I was deeply aggrieved by them. I went to the Prophet in tears and, after telling him what had happened, pleaded that he ask Allāh to bless my mother with the wealth of Imān. At this, the Prophet raised his hands and pleaded, 'O Allāh, guide Abu Hurayra's mother.'"

Abu Hurayra had such certainty in the acceptance of the Prophet's dua that he quickly turned for home to inform his mother. He had only just reached the door when he heard the following words:

'I bear witness that there is no God but Allāh and I bear witness that Muhammad is His servant and Messenger.'
(Al Bidāya)

Syeduna Anas narrates that, during the Prophet's time, a drought befell the people. It had not rained for a long time and the people were extremely distressed. When the Prophet was delivering a sermon from the pulpit one Friday, a Bedouin came and pleaded:

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'Yā Rasool'Allah, our wealth has been destroyed and our families are hungry, supplicate to Allāh ﷻ for us.' When the Prophet ﷺ raised his hands for dua, there was no sign of a cloud in the Sky, but by the One in whose hands is my life, before he ﷻ had completed the dua, clouds the size of mountains began appearing over us, and he ﷻ had not even descended from the pulpit when it started to rain so much that I saw raindrops falling from his ﷻ beard. The rain started that day and continued the next day and the day after, such that the following Friday, the same Bedouin stood up again during the Friday sermon and pleaded, 'The houses have collapsed and our goods are flooded, supplicate to Allāh ﷻ for us.' Hands raised in dua, the Prophet ﷻ signalled with them saying, 'O Allāh, around us and not over us.' With his signal, the clouds lifted from the city of Madaanah but kept raining around it.'

(Fath al Bār)

Look carefully, the clouds came immediately and kept raining until the Prophet ﷻ said it was no longer needed; in other words, they would not leave without his permission!

Even the Khalīl needs Rasoolullah

What is the status of the Prophet's ﷺ dua near Allāh ﷻ? Understand this from the fact that even Allāh's ﷻ Khalīl (friend), Syeduna Ibrahim, wished for the Prophet's ﷺ dua. Abi Ibn Ka'b narrates that the Prophet ﷻ said:

'On the day of Judgement, even Ibrahim will wish for my dua.'

(Tajjālī al Yaqeen)

*Went to Hell, the one who had no need of the Prophet
Even Allāh's Khalīl has need for the messenger of Allāh*

Important point

In a situation when dua was not accepted, Allāh ﷻ would inform the prophet of the reason in order to satisfy him. For example, when Syeduna Nuh supplicated, 'O Allāh, you promised that you would protect my family from the punishment (but my son is drowning)'. Allāh ﷻ replied, 'O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous.' (11:46)

In other words, Allāh's ﷻ promise was for his family, which the boy was not part of. This relates to an important principle that will affect all people until Qiyyamah: the family link is not sufficient, rather, it is necessary for one's beliefs and deeds to also be correct. If a prophet's son cannot be saved because of his failure to believe and because of his ill deeds, then whose son can be saved?!

The hypocrites not being forgiven

The Quran decrees that whoever wishes for Allāh's ﷻ forgiveness should make the Prophet ﷻ a *waseela* and seek his intercession. If the Prophet ﷻ intercedes for him, Allāh ﷻ will forgive him. The Quran clearly reveals the state of the Hypocrites:

'And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading because they are arrogant.'

(63:5)

In their arrogance, they questioned the need to approach the Prophet ﷻ and make him a *waseela*. Instead, they would say that if they were to seek forgiveness, they would seek it directly from Allāh ﷻ. In another place, it is written:

'And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.'

(4: 61)

In the Quran, the phrase 'turning away from you' is used. This clearly demonstrates that the hypocrites were prepared to come to the word of Allāh ﷺ but were not prepared to come before the Prophet ﷺ. These two verses make clear that the hypocrites believed that forgiveness could be achieved without the Prophet ﷺ. It was because of this belief that Allāh ﷻ announced that such unfortunates, who wish to please Him ﷻ by turning their back on the Prophet ﷺ, should know that they will never gain forgiveness, even if His ﷻ beloved ﷺ asks for their forgiveness 70 times. He ﷻ will not forgive them because it is His ﷻ decree that those seeking forgiveness must accept that there can be no forgiveness without Muhammad ﷺ this was not their belief.

Without pre-judgement, consider for a moment whether this rule is a rejection of the Prophet's ﷺ dua or is in fact evidence of his ﷺ elevated station. Every faithful person would surely proclaim that it is evidence of his elevated station! If the hypocrites are forgiven, what would be the difference between them and Syeduna Abu Bakr and Syeduna Umar? The hypocrites could claim that they had entered Paradise without accepting Muhammad ﷺ. How could Allāh's ﷻ honour accept this?!

Thus, in summary, the reason they were not forgiven was because they did not believe in the wasela of Muhammad ﷺ. As for the Prophet ﷺ supplicating for them, that was based on his ﷺ kind nature which he ﷺ showed on every occasion. However, when Allāh ﷻ ordered him not to supplicate for them, he ﷺ stopped.

Couplet 63

جن کے لیے ہے چھ جہزیں نور کے
ان ستاروں کی زہرت پلاکھوں سلام

jin ke Guch'e se Lach'e Jar'eh Nur ke
Un Sitārun ki Nuzhat pe lākhon salām

Guch'e: A collection of fruits

Lach'e: Thin threads or shreds

Nuzhat: Purity and sparkle

The fine spaces from which rays of nur shone
Upon the sparkle of those stars, a multitude of salām

Mustafa The Paragon of Mercy

This couplet mentions the blessed teeth and the spectacle of their beautiful sparkle and shine.

The blessed teeth

The Prophet's blessed teeth were arranged like a string of pearls. They were thin, polished and separated from one another by a slight streak between them. Whenever he would talk or smile, rays of nur would burst forth from those spaces.

White teeth, a string of pearls

The describer of the Prophet, Hind bin Abi Hala, states:

'The Messenger of Allāh's teeth were extremely white and shiny and well spaced. When smiling, they would look like hailstones.'

(al wafa)

Syeduna Ali says the following about the beloved's pearly teeth and their polish and shine:

'The Prophet's teeth were extremely shiny.'

(al anwar al Muhammadiya)

Abdullah ibn Abbās says the following about the spacing and beauty of his front teeth:

'The Prophet's front teeth were not joined together, but had an appropriate space between them.'

(Subul al Hudā wa Rishād)

The perfect setting of his teeth

When describing the beautiful setting of the blessed teeth in his gums and mouth, Syeduna Abu Hurayra said:

'The Prophet's teeth were perfectly set in his gums and mouth.'

(al khasā'is al kubra)

Mustafa The Paragon of Mercy

A shower of rays of nur

Whenever he spoke, it would seem as if there was a shower of *mirdīnī* pearls in his mouth.

'When he would speak, it would appear as if there was a string of pearls (in his mouth).'

(Shamā'il ur Rasool)

Ibn Abbās states the following about his speech:

'When he would speak, nur would shine out from between his teeth.'

(Sunan Dārimī)

Couplet 64

جس کی تسکین سے روتے ہوئے نہیں پڑیں
اس تشہم کی عادت پہ لاکھوں سالام

Jis ki Taskeen se Ro-the huwe hans par'he
Us Tabassum ki Ādat pe lākhon salām

Taskeen: Finding peace and calm
Tabassum: Smile

With whose consoling the crying began to laugh
Upon the practice of that smile, a multitude of salām

This couplet mentions how he ﷺ would console and smile at people, which is a tonic for broken and downtrodden hearts everywhere, in both the duniya and Akhiraḥ.

The sadness of the depressed and distressed person entering the blessed court would be transformed, and he would become so happy that all would become envious of his happiness! Can there be any greater happiness for the one entering this blessed court than to be greeted by Divine Mercy?! For Allāh ﷻ declares:

‘And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of repentance and Merciful.’
(4:64)

This verse reveals that he who attends the Prophet's ﷺ court will find Allāh ﷻ. Can there be any blessing greater than this?!

The collective sadness of the Companions

The Prophet ﷺ was the dearest thing to the Companions, even dearer than their own lives. Whenever they were unable to see him ﷺ, they would become restless and immediately try to behold him ﷺ and bring peace and tranquility to their hearts. However, a collective sadness would constantly be eating away at them, because although they could quench their thirst by seeing him ﷺ, they would wonder what would happen after their death or after the Prophet's ﷺ passing away? Even if they entered Paradise, the Prophet ﷺ would surely be at the highest station and beyond their reach? A description of this great sadness is described by some of the Companions themselves.

It is said that Syeduna Thowbān had an irrepressible love for the Prophet ﷺ. One day, he came to the Prophet ﷺ and his complexion had changed. The Prophet ﷺ asked, ‘What has caused your complexion to change?’ He replied:

'Yā Rasoolallah, I have neither an illness nor injury, rather I become very anxious when I do not see you and it only ends after seeing you. I then reflect upon Akhirah and fear that on that day, I will be deprived of a vision of you, for you will be in a lofty place with all the other prophets, so even if I do enter Paradise, I will be on one of the lower levels, whereas if I do not to enter Paradise, I will never see you. This is a great worry.'

(Syeduna Muhammad Rasoolillah from Baghvi)

Similarly, it was narrated by Saeed bin Jabeer that a Companion from the Ansār entered the Prophet's ﷺ court in a very depressed state. The Prophet ﷺ asked, 'Why do I see you worried?'

He replied, 'Yā Rasoolallah, I have been thinking about something.' The Prophet ﷺ asked, 'What is it?'

He explained:

'We are able to come to you either in the morning or in the evening and see your blessed face and quench our thirst, but tomorrow you will raised with the prophets and we will not be able to reach (and see) you.'

(Ibn Kathir)

As this communal grief of the Companions increased, the Prophet ﷺ presented the matter to Allāh ﷻ, and consequently Jibril came with the following verse:

'And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed the favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.'

(4:69)

Through this verse, the Prophet ﷺ could console all Muslims that there was no need to worry; if they truly loved him ﷺ, they would be with him at all times. Indeed, he ﷺ revealed the principle, 'You will be with the one you love.'

With his comfort, the crying ones began to smile

When the Companions heard this verse and the Prophet's ﷺ statement on the matter, there was no end to their joy. Listen to the joy and happiness in the words of Syeduna Anas, who states that when they heard this verse:

'Nothing had made us as happy as the Prophet's ﷺ statement, 'You will be with the one you love.'

(Bukhārī)

Then, in a state of ecstasy, he declared:

'I love the Prophet ﷺ, Abu Bakr and Umar, and I hope that I will be with them because of my love, even if my actions are not like their actions.'

(Syeduna Muhammad Rasoolallah)

The ḥināna pillar and his ﷺ consolation

The above concerned the Companions, but let us now consider the palm tree stump that cried like a child when it was separated from the Prophet ﷺ. It only stopped crying when the Prophet ﷺ consoled it by placing his ﷺ benevolent hand upon it.

In the early days, the Prophet ﷺ would stand in Masjid an Nabawi against a dry palm tree stump and deliver his sermon. The Prophet ﷺ would often have to stand for quite some time, and the Companions found this hard to bear and pleaded with him ﷺ to let them make a pulpit for him, upon which he ﷺ could sit and deliver his sermon. In some narrations, it is said that that a lady made this request; her son was a carpenter, and so she sought permission to have a pulpit made for him. The Prophet ﷺ accepted this request and the pulpit was built and placed in the Masjid. Then, on the following Friday, when Allāh's beloved ﷺ walked past the stump towards the pulpit it began to wail and cry loudly. The Companions described its crying in many different ways:

In one narration it is said that, 'It cried like a child sobbing.'

In a second, it is said that, 'We heard it crying like a she-camel cries in separation from its child.'

In a third, it was, 'like a calf crying in separation from its mother.'

Imām Shāfi'ee narrates the following from Ubay bin Ka'b:

'It cried so loud that it cracked.'

(Shamāil ur Rasool of Ibn Kathir)

Syeduna Anas narrates:

'The masjid resounded with its sound.'

The narration of Suhayl reveals that:

'Upon seeing its cry, the Companions also began to cry and wail.'

(Tahqueeq al Fatāwa)

What a painful spectacle it must have been when that palm tree stump cried in separation from the beloved ﷺ and the Companions also became emotional. The Prophet ﷺ immediately descended from his pulpit and put his arms around the stump and consoled it until it became quiet.

It is said in Dārimi that the Prophet ﷺ asked it to choose one of two things:

'If you want, I can make you fresh and new in this very place or if you want I can plant you in Jannah.' It preferred to go to Paradise and the Prophet ﷺ accepted its request.

The Prophet ﷺ then returned to the pulpit and, after praising Allāh ﷻ, said

'Verily this palm tree stump cried in separation from the Messenger of Allāh. By Allāh, if I had not descended and

consoled it, it would not have stopped (crying) until Qiyāmah.' (Shamāil ur Rasool)

Imām ibn al Hājj quotes some of the words that Syeduna Umar uttered while crying following the Prophet's ﷺ passing away:

'The stump cried in separation and you put your hand upon it and it became quiet. Your ummah should be crying in separation even more than that stump.'

(Jawāhir al Bihār)

Mubārrik bin Fudāla states that whenever Imām Hassan Basri mentioned that palm tree stump, he would start crying profusely and say:

'O servants of Allāh, look at the lofty station Allāh ﷻ gave to the Prophet ﷺ! A piece of wood cried in his separation. It is more proper for you to cry further in his ﷺ separation.'

(Shamāil ur Rasool)

If only we could have such a yearning!

The practice of smiling

Umm al Momineen Syeda Aisha was asked to reveal something about the Prophet's ﷺ private life. She said:

'He was the most loving, happy and smiling person.'

(Tabaqāt ibn Sa'd)

Syeduna Jarreer bin Abdullah, when mentioning the benevolence of his beloved master ﷺ, said:

'Since I became a Muslim, the Prophet ﷺ never prevented me from entering his house and I never met him ﷺ except when he was smiling.'

(Tirmidhi)

It was narrated by Umm al Darda that, whenever Abu Darda would speak, he would smile and she asked him to stop doing that as people would call her a fool, but he replied:

'I have seen the beloved Prophet ﷺ smile while talking.'
(Syeduna Muhammad Rasoolallah from Musnad Ahmad)

The Prophet ﷺ would meet his followers with such affection that they would forget all their worries!

Couplet 65

جس میں نہریں ہیں شیر و شکر کی زواں
اس گلے کی نصارت پہ لاکھوں سلام

Jis me' Nehr'en hain Sheer o Shakr ki Rawā'n
Us Galle ki Nadhārat pe lākhon salām

Nehr'en: Rivers
Sheer: Milk
Shakr: Anything sweet
Rawā'n: Flowing
Galle: Throats
Nadhārat: Fresh and new

In which there are flowing rivers of milk and honey
Upon that invigorating throat, a multitude of salām

Mustafa The Paragon of Mercy

This couplet mentions the beauty of his ﷺ blessed throat, voice and accent.

The Blessed Voice

The Prophet's ﷺ blessed voice was extremely beautiful; one would only need to hear it once before one would long to hear it again. What greater beauty of one's voice could there be that even one's enemies would enjoy its sound! As well as being besotted with his ﷺ every other attribute, the Companions were also captivated by his blessed voice.

He had a very sweet voice

Syeduna Qatāda states that Allāh ﷻ bestowed all of His ﷺ the prophets with extrinsic and intrinsic beauty, including a beautiful voice. However, He ﷻ gave our beloved Prophet's ﷺ voice distinction over their voices.

'Allāh ﷻ sent the Prophet ﷺ with a beautiful face and a beautiful voice.'
(Ibn Sa'd)

Similar words are narrated by Syeduna Ali:

'Verily your Prophet ﷺ had a (*sabeeh*) beautiful face, elevated lineage and lovely voice.'

(Ibn Asākir, Subul al Hudā)

It was narrated by Syeduna Anas:

'Verily your Prophet ﷺ had the most beautiful face and the most beautiful voice.'

(Tirmidhi, Ibn Sa'd)

I have not heard a voice more beautiful than yours

It is narrated by Syeduna Barra bin Azib that, one day, the Prophet ﷺ recited *Surah Al Teen* in the Isha prayer, and he had not heard a voice as beautiful as that before.

Mustafa The Paragon of Mercy

'The Prophet ﷺ recited *Mat teen* waz *Zayran* in the Isha and I had not heard a voice more beautiful than that.'
(Bukhārī and Muslim)

His ﷺ blessed accent was extremely beautiful

The Companions also described his ﷺ blessed tone and accent. His ﷺ tone was more beautiful and charming than all of Creation. The following was narrated by Jabbar bin Mat'am:

'The Prophet ﷺ had the most beautiful tone.'
(Shamā'il ur Rasool)

It was this enchanting tone that would compel his enemies to believe his ﷺ words.

Couplet 66

دوشِ بدوشِ بہ جن سے شانِ شرف
ایسے شانوں کی شوکتِ پلاکھوں سلام

Dowsh bar Dowsh Hain Jin se Shān e Sharaf
Aise Shān`un ki Shokat pe lākhon salām

Dowsh: Black locks (of hair)

Shān: Shoulders

Shān: Rank

Sharf: Honour

Shokat: Greatness

Whose beauty lies in the black locks resting upon them
Upon the greatness of such shoulders, a multitude of salām

We have already read that the Prophet's ﷺ hair would sometimes reach his shoulders. It is this spectacle that the Imām uses to describe his ﷺ blessed shoulders.

Blessed Shoulders

His ﷺ blessed shoulders were very strong and beautiful and were well spaced. They were not close but were strong, majestic (*jalāl*), and awe-inspiring. They were a regal sign of strength and power.

Syeduna Barra bin Āzib mentions his ﷺ blessed shoulders in the following way:

'There was a large space between the Prophet's ﷺ shoulders.'

(Shamā'il Tirmidhi, bāb mā jā fi khalq illah)

The space between the two shoulders was solid. Syeduna Ali states:

'The Prophet's ﷺ shoulder bones, and the space between his ﷺ shoulders, were solid.'

(Shamā'il Tirmidhi, bāb mā jā fi khalq illah)

Syeduna Abu Hurayra narrates that the joints of his ﷺ blessed shoulders were very beautiful and proportionately large.

'The Prophet's ﷺ shoulder blades were proportionately large.'

(Ibn Asākir)

The honour of the shoulders

Just as the Prophet ﷺ appeared taller than everyone else when he was standing, his ﷺ shoulders looked higher than all others when he was seated among people. Mullā Ali al Qārī quotes the following from Imām Ibn Saba:

'From the Prophet's ﷺ *khassās* was, 'When he would sit, his shoulders would be higher than all the others present.'

(Jama al Wasā'il)

Shoulders or chunks of silver?

Anyone who had the honour of seeing his ﷺ blessed shoulders would proclaim that they were chunks of silver!

Syeduna Abu Hurayra narrates that, whenever the Prophet's ﷺ shoulders were uncovered, they would appear as though silver had been melted into a mould:

'Whenever the Prophet ﷺ would remove the cloth from his shoulders, they would seem like chunks of silver.'

(Tahzeeb ibn Asākir)

As white as the Moon

Some of the other Companions compared the beauty and nur of his ﷺ blessed shoulders, not to silver, but to the Moon. Syeduna Anas narrates that the Prophet ﷺ would give to every seeker who came to him. Sometimes, the seekers would encircle the Prophet ﷺ, while some Bedouins would take hold of his shirt and his shoulders would become uncovered:

'Due to their whiteness it would seem as if we were looking at the Moon.'

(Subul al Hudā wa Rishād)

Couplet 67

حجر اسود کہہ جان دول
یعنی ہر نیت پہ لاکھوں سلام

Hajar e Aswad, Ka'ba e Jān o Dil
Ya'ni Mohar e Nabuwwat pe lākhon salām

Hajar e Aswad: A stone from Paradise that is placed in the wall of the Ka'ba and is kissed by the believers
Mohar: Seal

The Black Stone, the ka'ba of the heart and soul
Upon that seal of prophethood, a multitude of salām

The previous couplet mentioned his ﷺ blessed shoulders, whereas here, the seal of prophethood that lay between his ﷺ shoulders is discussed. Denoting the seal of prophethood as both Hajar al Aswad and the Ka'ba of hearts and souls is a simile that emphasises how, as can be seen under couplet 42, even the Kabah and Hajar al Aswad honoured and respected the Prophet ﷺ.

The prophetic seal

There was a prophetic seal located between the Prophet's ﷺ shoulders, which doubled the beauty of his ﷺ back and shoulders. As well as being the locus of nur, it was also a source of fragrance. Syeduna Saib bin Yazeed states that his aunt once took him to the Prophet ﷺ and pleaded:

'This is my nephew, he has a pain in his foot.' The Prophet ﷺ passed his benevolent hand over my head and supplicated for barakah. He ﷺ then performed the ablution and I drank the leftover water. I then stood up behind him and, by chance, saw the seal of prophethood between his shoulders; it was like a knot of fabric, or mesh of buttons?

Syeduna Abdullah bin Sarjas states:

I went to the Prophet ﷺ while he was sitting among the Companions. I stood behind him ﷺ and he realised what I wanted. He ﷺ removed the cloth from his back and I saw the seal between his shoulders; it was like a cluch and around it were dots that looked like small seeds.

(Shamāil ur Tirmidhi)

I then stood in front of the Prophet ﷺ and pleaded, 'May Allāh further increase your rank.'

He ﷺ replied, 'May Allāh also forgive you.'

Afterwards, people commented (in congratulations) that the Prophet ﷺ had supplicated for my forgiveness. I replied, 'The Prophet ﷺ supplicates for everyone and recited the

verse 'and ask forgiveness for your sin and for the believing men and believing women.' (47:19)

Ujba bin Ahmad narrates how Umar bin Akhtab Ansāri told him:

'Once the Prophet ﷺ asked me, 'Come close and press my back'. So I started rubbing his ﷺ neck and my fingers happened to touch the Seal.'

Ujba asked, 'How was it?'
He explained, 'It was a cluster of a few hairs.'

Reconciling the narrations

There are varying narrations about the size and colour of the seal of prophethood. Some have likened it to a pigeon's egg, others have said it was a cluster of hair or a piece of flesh, while some others have said it was like a fist or a cluch.

Imām Qurtubi reconciled these narrations by claiming that the prophetic seal would change in size and would appear to be different colours at different times. Thus the Companions were only describing its condition at the time that they saw it.

Other scholars, in reconciling these ahadith, have stated that all of these descriptions are in fact similes, and each is based on the narrator's mindset. In explaining the wisdom of the various narrations and after reconciling them, Shaykh Abdullah Sirāj ud deen Shāmi writes:

'There is no contradiction in the varying statements of the narrators describing the seal of prophethood; all of them are similes based on their intellect and understanding. As the seal of prophethood was on his back and covered (by a shirt), some saw it suddenly while others were shown it, and it was viewed with awe, dignity and respect.'

(Syeduna Muhammad Rasoolallah)

Mustafā The Paragon of Mercy

The seal of Prophethood and fragrance

Imām Ibn Asākir, in his *isārīh*, narrates the following from Syeduna Jabir:

‘Once, the Prophet ﷺ, through his kindness, allowed me to ride behind him and I bit on the seal with my mouth. It was bursting with musk.’

(Subul al Hudā)

Mustafā The Paragon of Mercy

Couplet 68

روئے آئینہ علم بیت حضور
پیشی قهر ملت پہ لاکھوں سالام

Ru'e A'ina e ilm Pusht e Khudoor
Pushhī Qasr e Millat pe lākhon salām

Ru'e: Face, surface
Pusht: Back
Khudoor: The honourable, the Prophet
Pushhī: Guardian, reliance
Qasr: Castle, palace
Millat: The deen and the ummah

The face of the mirror of knowledge, the Prophet's Back
Upon the guardian of the nation's castle, a multitude of salām

In this couplet, the Imām mentions the Prophet's ﷺ blessed back and describes it as a reflection (mirror) of knowledge and a guide (*Pushin bān*) for the whole Islamic nation.

The face of the mirror of knowledge, the Prophet's Back

One of his ﷺ *khasāis* was that he ﷺ was able to see behind him just as well as he ﷺ saw in front of him, in both daylight and darkness. It is for this reason that the Imām describes his ﷺ blessed back as the mirror of knowledge.

Seeing behind him

Syeduna Abu Hurayra narrates how the Prophet ﷺ once said:

'Verily I see behind my back like I see in front of me.'
(Subul al Hudā)

Syeduna Anas narrates that the Prophet ﷺ said:

'O people, I am your Imām so do not precede me in your rukuh or sujood for verily I see you, both in front of me and behind me.'
(Muslim, Book of Prayer)

The following statement of the Prophet ﷺ is narrated in Bukhārī by Syeduna Abu Hurayra:

'Do you see me facing the Qibla? Verily, by Allāh, your rukhs and your *khushoo* are not hidden from me, I see you behind my back.'
(Bukhārī, Bāb Khushoo fi Salah)

Seeing in the dark as if it was daylight!

When mentioning the Prophet's ﷺ particularities, Ibn Abbās said:

'The Prophet would see in the darkness of the night like he would see in the sunlight of the day!'
(Al Khasāis al Kubra)

In explaining this hadith, Imām Zarqāni writes:

'It means that he ﷺ saw equally (well) in the clear light of the day and the darkness of the night. This is because, just as Allāh ﷻ had blessed him ﷺ with awareness of the *bātin* (hidden) and complete appreciation of the matter of the hearts, his eyes were also given this power, thus he ﷺ saw behind him as well as in front of him.'
(Zarqāni ala'l muwāhib)

Umm ul Momineen Syeda Aisha states:

'The Prophet ﷺ saw in the dark just as well as he saw in the light.'
(Al wafa bi ahwāl il Mustafa)

Couplet 69

ہاتھ جس نہایت اعلیٰ کر دیا
موج بحر ماحبت پہ لاکھوں سلام

Hāth jis Samt uta Ghanī kar diya

Mowj e Bahr e Samāhat pe lākhon salām

Hāth: Hand

Samt: Side, direction

Ghanī: Rich

Mowj: Wave

Bahr: Ocean

Samāhat: Giving, bestowing

To whichever side the hand lifted, it enriched

Upon the ocean of bestowment's wave, a multitude of salām

This couplet mentions his generous hand and his charity and munificence.

The most generous hand

Syeduna Ali narrates that the Prophet ﷺ had the most generous hand of all.

In reality, there is no one more generous in this Universe than the Prophet ﷺ. We cannot find anything that is similar to how he ﷺ gave to Allāh's ﷻ Creation; the poor, the needy, the widows and the destitute. Indeed, from his ﷺ blessed tongue, the word 'No' was never heard by a seeker. Syeduna Jābir, when mentioning the Prophet's ﷺ generosity, confirmed this:

'There was never an occasion when the Prophet ﷺ was asked and he said 'No'.

(Muslim, Chapter of the Prophet's generosity)

The needy and debt

The Prophet's ﷺ generosity was such that even if he ﷺ had nothing, he ﷺ would take out a loan to help those in need. Syeduna Umar narrates that a man once came to the Prophet ﷺ and asked for help from him ﷺ. The Prophet ﷺ replied:

'I do not have anything, but go to that man and buy what you need from him in my name. I will repay him as soon as I have something.'

I pleaded, 'Ya Rasoolallah, why do you go to all this trouble? Allāh ﷻ does not require you to take on debts to meet the needs of others.' The Prophet ﷺ found this very troubling. A Companion from the Ansār then said, 'Ya Rasoolallah, Spend greatly on Allāh's ﷻ Creation and do not fear any reduction or loss from Allāh ﷻ.' The Prophet ﷺ smiled upon hearing this and his ﷺ face glowed in happiness. Then he ﷺ said, 'Allāh ﷻ has (indeed) ordered me so!' (Tirmidhi)

The Finance Secretary's statement

The Prophet ﷺ had delegated all of his financial matters to Syeduna Bilāl, who once described his role in the following way:

'From the announcement of prophethood to his passing away, I was in charge of the Prophet's ﷺ financial affairs.'
(Syeduna Muhammad Rasoolallah)

Syeduna Abdullah Hoazni narrates how he asked Syedun Bilāl to describe to him the Prophet's ﷺ expenditure and other financial matters. Syeduna Bilāl revealed that when he ﷺ did not have anything and a Muslim came to him who was hungry and destitute, he ﷺ would order me to immediately take out a loan and buy food and clothes for the person in need.

Why Syeduna Bilāl was given this position

There were many reasons why Syeduna Bilāl was given this position, but one in particular is worth mentioning. It was important that a former slave should be aware of the Prophet's ﷺ financial position and not assume that while he was hungry and destitute, the Prophet ﷺ was enjoying a life of luxury.

It is for this reason that the *Ashāb us Suffā* deemed everything in the Prophet's ﷺ house to be their own and would only go hungry and thirsty when there was nothing in his ﷺ house. Whenever he ﷺ ate something, he ﷺ would first feed them before himself ﷺ.

No one left here empty handed!

Furthermore, no one should ever presume that this generosity was only reserved for Muslims; the whole of Allāh's ﷻ Creation benefited from it. Even when unbelieving enemies of Islam came in need, they would be given more than they wanted. Syeduna Anas narrates that Syeduna Saifwān bin Ummāya once came in need (before he had accepted Islam) and the Prophet ﷺ gave him all the goats that were grazing between two mountains. He returned to his people and announced:

'My people, become Muslim, Muhammad gives as if he has no fear of his own poverty.'
(Sahih Muslim, Book of Fadā'il)

Syeduna Sa'eed bin Musayyab narrates the following words of Saifwan bin Ummāya:

'Verily the Messenger of Allāh ﷺ gave me so much that, even though he ﷺ was the most hated person to me, by giving so much, he ﷺ became the most beloved to me.'
(Syeduna Muhammad Rasoolallah from Tirmidhi)

Couplets 70 & 71

جس کو ہر دو دنیا کی مرز و مانتیں
ایسے بازو کی قوت پہ لاکھوں سلام
کعبۂ دین و ایمان کے دونوں حلقوں
ساحرِ سخن رسالت پہ لاکھوں سلام

Jis ko bār e do ālam ki parwah nahi
Aise Bāzu ki Quwwat pe lākhon salām

Ka'ba e deen o imān ke donoo Satoo'n
Sā'idayn e risālat pe lākhon salām

Bār: Burden, load
Parwah: Concern, worry
Bāzu: Arm
Sā'idayn: Two fore-arms

That which has no concern for the burden of both worlds
Upon the strength of such an arm, a multitude of salām

The two pillars of the epicentre of the deen and imān
Upon the forearms of prophethood, a multitude of salām

This couplet mentions the Prophet's ﷺ blessed arms and wrists and their strength.

The holy arm

His ﷺ holy arms were very beautiful and proportionately long. There were hairs upon his ﷺ wrists.

The arms were long

Syeduna Abu Hurayra narrates the following:

'The Messenger of Allāh's ﷺ arms were grand.'
(Ibn Sa'd)

Syeduna Ali narrates:

'The Messenger of Allāh's ﷺ arms and legs were long.'
(Subul al Hudā)

The arms were extremely shiny

While eulogising the Prophet ﷺ, Syeduna Abu Hurayra would also say:

'The Messenger's ﷺ holy arms were very white.'
(Subul al Hudā)

Hafiz Abu Bakr bin Abu Huthayma writes the following about his holy arms:

'The Messenger of Allāh's ﷺ arms were white.'
(Subul al Hudā)

The strength of the arms

Shaykh Hanāfi stated that Allāh ﷻ had given the Prophet ﷺ the physical strength of 40 prophets. Remember that one prophet had the strength of 40 humans. Raqāna was a very famous strongman at the time, and he invited the Prophet ﷺ to a duel, which he ﷺ accepted.

They wrestled three times and each time, the Prophet ﷺ defeated him. Similarly, he ﷺ wrestled Abu 'l Aswad Ja'mee, who was so strong that if he stood on a piece of leather and 10 people tried to pull it out from under him, they would fail. Despite his strength, the Prophet ﷺ still defeated him.

(Be' Mithl Bashr)

The wrists of the arms were long

Syeduna Abu Hurayra narrates:

'The Messenger of Allāh's ﷺ wrists were long.'

(Al wafa)

Syeduna Hind bin Abi Hāla narrates:

'The Messenger of Allāh's ﷺ wrists were long.'

(Al wafa)

Hair upon the wrists

The parts of his ﷺ pure body which had hair upon them also included his wrists. Syeduna Hind bin Abi Hāla narrates:

'The Messenger of Allāh ﷺ had hair upon his forearms.'
(Shamāil Tirmidhi)

Couplet 72

جس کے ہر خط میں ہے موج نور کرم
اس کف و بحر مست پائ کوں سلام

Jis ke Har Khat main hai Mowj e Nur e Karam
Us Kaif e Bahr e Himmat pe Iākhon salām

Khat: Line
Mowj: Wave, surge
Kaif: Palm
Bahr: Ocean

In whose every line is a surge of enlightened kindness
Upon that ocean of courage palm, a multitude of salām

This couplet sends salām upon the blessed palms of his ﷺ holy hands.

His palms were fleshy

When describing the Prophet's ﷺ holy hands, Syeduna Ali said:

'The Messenger of Allāh's ﷺ palms were fleshy.'
(Shamāil Tirmidhi)

Syeduna Abu Hurayra narrates:

'The Prophet's ﷺ hands were proportionately large.'
(Ibn Asākir)

The palms were wide

Syeduna Anas narrates:

'The Prophet's ﷺ palms were beautifully wide.'
(Bukhārī)

It is narrated by Syeduna Hind bin Abi Hālā:

'The Messenger of Allāh ﷺ had wide hands.'
(Shamāil Tirmidhi)

Complets 73 & 74

نور کے چشمہ لہرا رہا ہیں
انگوٹوں کی کراست پہ لاکھوں سلام
عید مشکل کھائی کے چمکے ہلال
ناخنوں کی بشارت پہ لاکھوں سلام

Nur ke Chashme Lehra'e Daryā bahe
Ungliyu ki karāmat pe lākhon salām

Eid e Mushkil kushā'i ke chamke hilāl
Nākhan 'u ki bashārat pe lākhon salām

Chashme: Springs
Lehrā'e: Flow,
Daryā: River
Bahe: Flowed

Eid: Joy, happiness
Mushkil kusha'i: Resolving difficulties
Hilāl: Name given to the one to three-days-old Moon
Nākhan: Fingernail
Bashārat: Glad tidings

The spring of Nur leapt and rivers began flowing
Upon the miracle of the fingers, a multitude of salām
The crescent moon of the Eid of Solutions shone
Upon the glad tidings of the nails, a multitude of salām

These two couplets mention the barakah of the Prophet's fingers, the water flowing from them, and his beautiful fingernails.

The fingers were long

The fingers of his blessed hands were long rather than short; consequently, Syeduna Ali narrated:

'The Messenger of Allāh's fingers were *sā'il* (long and beautiful).'

(Shamā'il Tirmidhi)

In explaining the term *sā'il*, Shaykh Muhammad bin Yusuf Al Salahi writes:

'It means they were long and not short or crooked.'

(Subul al Hudā)

Silver chunks

Hāfiz Abu Bakr bin Abi Khuthayma states, after mentioning his blessed arms and wrists:

'His fingers were like chunks of silver.'

(Subul al Hudā)

Rivers of mercy

Syeduna Anas narrates that 300 of us were at the station of Zawa and had no water to drink or with which to perform ablution. A utensil containing a small amount of water was put before the Prophet. He put his holy hand into that utensil and water sprang from his fingers and all the people were able to perform wudhu.

(Bukhārī, book of Manāqib)

Syeduna Abdullah bin Masood narrates that they were travelling with the Prophet when they ran out of water. When the Prophet was informed of this, he said, 'If anyone has any water, bring it forth, no matter how little!'

Syeduna Jābir describes the beautiful spectacle on one journey:

'In the 6th year of the migration we left Madenah for Makkah with the intention of Umrah. The caravan camped at Hudaibiya and, because of our numbers, the well of Hudaibiya ran dry and the people became distressed. The Prophet was informed of this and he had some water in a small jug. He put his blessed hand into the jug and water sprung out of his fingers and all of us drank from it and performed wudhu with it.'

(Bukhārī, book of Manāqib)

Syeduna Jābir was asked how many people there were present and he explained:

'If there were 100,000, the water would have sufficed (i.e. there was so much water), but in fact we were 1500 men.'

The glad tidings of the nails

It is narrated by Syeduna Anas in Musnad Ahmad:

'The Messenger of Allāh cut his nails and distributed them among the people.'

Syeduna Mu'āwiya had some of the Prophet's blessed nails and ordered for them to be put inside his funeral shroud and in front of his nose.

(Al Isti'āb vol 1 p262)

Couplet 75

رفع ذکر جلالت پر آفتاب دور
شرح صدر رسالت پر لاکھوں سلام

Raf'e Dhikr e Jalālat pe Arfa' Durood
Shar'he Sadr e Sadārat pe lākhon salām

Raf'e: Elevated, lofty
Jalālat: Great and honoured
Arfa': Most High, loftiest
Shar'he Sadr: Opening of the Chest
Sadārat: Presidency

The Highest Durood upon the raised and grand Dhikr
Upon the Heart of Leadership's opening, a multitude of salām

When mentioning the elevation of his ﷺ Dhikr and the opening of his chest, the Imām highlights the virtues mentioned in Sura Al Shahr (chapter 94).

Among the unending kindnesses Allāh ﷻ bestowed upon His Prophet ﷺ, which are mentioned in Surah Al Sharh, are the elevation of his chest, dhikr and the treasure of the opening of his chest.

The elevation of the Prophetic dhikr

Allāh ﷻ states:

'And We have raised for you your Dhikr.' (94:4)

One of the elevated ranks that Allāh ﷻ bestowed upon His Prophet ﷺ was to give his pure dhikr such an elevation and lofty position that one cannot even imagine anyone else having a similar elevation (i.e. it is unique). A distinction of each of the attributes that Allāh ﷻ bestowed upon His Prophet ﷺ is that they were all bestowed upon him *ala' l'itlāq* (absolutely), even though in reality they are *idāfi* (relative) attributes. For example, proximity and closeness are relative matters that are measured comparatively, as in the statement, 'Zaid lives closer to the masjid than Bakr'. Both are close but one is closer than the other. This same matter applies to this verse: {We have raised for you your dhikr}; elevation is a relative matter, in that one can compare two people and claim that one is higher or more elevated than the other. Thus the question here, compared to whose dhikr is the Prophet's dhikr elevated? Is it in comparison with the dhikr of Creation, or that of the angels, or of other prophets?!

However this verse does not answer this question, which clearly shows that the elevation referred to in this verse is absolute rather than relative. It means that no elevated entity in Creation can compare to the elevated status of the Prophet ﷺ. The use of the term 'for you' (*ilaka*) also necessitates that this elevation is such that no one else can be part of it or equivalent to it; thus it becomes particular to him ﷺ.

You are not just elevated, but the master of all elevations

Some of the mufasssireen mentioned the benefit of adding the term 'Iaka'; to show that he ﷺ was made the owner of elevation and rank such that he ﷺ could give rank and elevation to whoever he ﷺ wished and could reduce to a state of lowliness whoever he ﷺ wished. The *hakeem al ummah*, Mufti Ahmad Yār Khān Na'eemi, writes below the verse {And we have elevated for you your dhikr}:

'{Iaka} was added so that it would become known that he ﷺ was made the owner of elevation and rank; whoever he ﷺ elevates becomes elevated and whoever he ﷺ lowers finds no refuge in either realm.'

(Shān e Habib ur Rehman min Ayāt il Quran)

Some forms of the elevation of the Dhikr

In the above-mentioned verse, Allāh ﷻ announces that He ﷻ has, for the sake of His ﷻ Beloved ﷺ, elevated his ﷺ Dhikr. Here we will mention some of the forms in which Allāh ﷻ chose to elevate His Beloved's ﷺ Dhikr:

Whenever Allāh is mentioned, so shall the Prophet ﷺ

Abu Saeed Khudri narrates that the Prophet ﷺ said, 'Jibril came to me and said that verily my and your Lord ﷻ sends salām upon you and asks:

'How have I elevated your Dhikr?'

I replied, 'Allāh ﷻ knows best.'

He ﷻ replied, 'Whenever I am mentioned, you will be mentioned with Me.'

(Ibn Kalbeer)

The narration by Mujāhid includes the words:

'I will not be mentioned but that you will be mentioned with Me.'

(Ibn Kalbeer)

O Beloved, without your ﷺ dhikr, My dhikr cannot be Imān

Syeduna Abu'l Abbas Ahmad bin Muhammad ibn Ata Al Baghdādi states that the meaning of the elevated dhikr that Allāh ﷻ bestowed upon him ﷺ is thus:

'I have made your dhikr with Mine the completion of imān.'

This means that if anyone mentions Allāh ﷻ his entire life but does not without mentioning the Prophet ﷺ, this will not be a sign of faith but of hypocrisy. To demonstrate the truth of the above statement, Mullā Ali Qāri writes:

'In reality, no one's imān will be correct or reliable until he accepts both the tawheed of Allāh ﷻ and the messengership of Muhammad ﷺ.'

(Shara Shifa)

O beloved! I have denoted your dhikr as My dhikr!

The same Ibn Ata narrates in another place:

'Allāh ﷻ states, 'I have made your Dhikr a part of My dhikr such that whoever mentions you (in effect) mentions Me!'

(As Shifa)

Mullā Ali al Qāri, whilst discussing the elevation of his ﷺ dhikr, states:

'It is not farfetched to believe that the elevation of his ﷺ dhikr means that his ﷺ dhikr has been made His ﷻ dhikr, just as obeying him ﷺ is to obey Him ﷻ ... and there is no rank higher than this!'

(Shara Shifa)

There can be no greater rank or station in the whole Universe than that in which Allāh ﷻ has declares his ﷺ dhikr as His ﷻ own dhikr, i.e the eulogy for and du'ood upon the Prophet ﷺ is, in reality, Allāh's

dhikr. The annotator of As Shifa Allāma Ali Muhammad Al Bajawi explains this matter as follows:

‘Your dhikr is actually My dhikr.’

Every inch of this Universe bears the name of Muhammad

One of the elevations of his dhikr is that Allāh inscribed His beloved’s blessed name upon the whole of Creation; Paradise, Arsh, Loh, Kursi, Qalam, everywhere! The purpose of this was to reveal that the Messengership of Allāh’s Messenger extends as far as His very Kingdom. If I am *raḥb al ālameen*, then I have made him *rahmat al il ālameen*. It also symbolises the fact that, even though Allāh was the One who created everything, He has made the Prophet the master of it all; only the owner or the master’s name is inscribed upon an item. We will mention below those narrations that mention his blessed name being inscribed upon some important parts of Creation.

Now your name will be with My name!

One important aspect of the elevation of his dhikr is that Allāh joined his name with His own. For example, in the *kalima tayyiba*, where the pronouncement of Tawheed ends, the matter of messengership begins. The *kalima* doesn’t even have the conjunctive article ‘wa’ (meaning ‘and’) between the two statements, even though there are two different entities being mentioned here, which would require a conjunctive article. Allāh did not want even the distance of the word ‘wa’ to be between His and His beloved’s name! This symbolises that even if they are two, They must not be considered separate. This is why Allāh mentions the Prophet’s name with His own when discussing commands such as obedience, following, and loving etc. Numerous Quranic verses provide evidence of this (see couplet 23).

Syed Qutub Misri, in the *tafseer* of {And we have raised for you your Dhikr}, writes:

‘We have raised it in the Higher realms, we have raised it on the Earth, and we have raised it in the whole Universe. We have raised it and have connected it to the name of Allāh so that wherever it is mentioned, yours is too!’

There is elevation in the verse {And your next hour is better than your previous} (93:4)

While reassuring the Prophet in *Surah Ad Duḥā*, Allāh stated that some people claim that Allāh has left His Prophet, but that this is wrong because with every hour He will elevate his dhikr even further.

The Exegetes mentioned that it also means that his *akhirah* will be better for him than his *dunya*, and each passing hour will bring him further elevation.

Qādhī Thanā ullah refers to this very meaning:

‘It means that the condition of your next moment will be better than the previous moment, your ending will be better than your beginning, i.e. there is no end to the increase in elevation and perfection.’

(*Tafseer al Mazhar*)

The large gatherings of *mawlid* and *nashed* and the joy expressed at his arrival are all fulfillments of this promise of Allāh. These are also increasing with each new day.

In describing the different forms of his dhikr’s elevation, Imām Fakr ud deen Rāzi writes:

‘The Universe will become filled with your followers, all of whom will praise you and send *salawāt* upon you and safeguard your Sunnah. The reciters will protect the words of your charter, the exegetes will explain the meanings of your Book, and the orators will relay your message. Furthermore, all the *ulema* and all the rulers will present

salawāt in your court and offer salām at your doorstep, they will make the dust of your court the *kūhl* of their eyes and hope for your intercession. In this way, your honour will continue until the day of *qiyamah*.’

(Tafseer Kabeer)

The whole Universe has directly witnessed the elevation of his *dhikr*, and will continue to witness it far into the future in an ever greater manner.

Couplet 76

دل بوجہ سے مرا ہے مگر یوں کہوں
غنیتر از راز وحدت پہ لاکھوں سلام

Dil samaj se warā hain magar yu kahun
Chuncha e rāz e wahdat pe lākhton salām

Warā: Lofty, above, beyond

Kahun: To say

Chuncha: Bud, blossom

Rāz e Wahdat: The locus or centre of the secret or matter of Tawheed

His heart is beyond my comprehension, so all I will say is
Upon the Divine Secret's blossom, a multitude of salām

This couplet mentions the greatness of the Prophet's ﷺ enlightened (*unwar*) heart and how it is the centre of Divine secrets and insights.

The enlightened heart

The Prophet's ﷺ enlightened (*unwar*) heart is the locus of Allāh's ﷻ specific splendour, light, knowledge, and recognition. It was this heart that became the epicentre and landing place of the greatest Wahi (revelation). His ﷻ heart was the best, purest, softest, kindest, strongest, most generous, and most god-fearing of all the hearts in the Universe. This heart was not just awake when he ﷺ was awake, but stayed awake while he slept. The whole Universe continues to benefit from the *unwar* (rays) and perfections of this heart.

The locus of secrets

Allāh ﷻ made the heart the station for His ﷻ secrets, and for desires and sincerity. He ﷻ chooses whoever He ﷻ wishes from among His ﷻ servants. The first heart that He ﷻ made the centre of his specific secrets was the enlightened heart of the Prophet ﷺ . Imām Qusaiḥī writes:

'The first heart He ﷻ chose for His secrets was the heart of Muhammad ﷺ because he ﷺ was the first of Creation.'

(Al muwāḥib ala Zarqānī)

The enlightened heart and expansive knowledge

As well as being a treasure chest of Divine secrets, the Prophet's ﷺ heart was also an endless ocean of knowledge and awareness. The sciences - from the first to the last - are less than a drop compared to the ocean of his ﷻ knowledge! No one knows of the knowledge bestowed upon him ﷺ , except Allāh ﷻ .

Ḥāfiẓ Abu Bakr bin A'iz narrates from Abdullah bin Abbās that when the birth of the Prophet ﷺ took place, the gatekeeper of Jannah came and said in his ear:

'Congratulations O Muhammad, no other prophet has been given the knowledge you have. You are the most knowledgeable of all of them and have the bravest heart of all of them.'

(Syeduna Muhammad Rasoolullah)

The fruits of the Divine hand

Abdur Rehman bin A'ish narrates that the Prophet ﷺ once said, 'I saw my Lord in a very beautiful and endearing way and He ﷻ asked me:

'What are the Angels quarrelling over?'

I replied, 'You know best.'

So He ﷻ put His ﷻ Hand between my shoulders and I felt a coolness in my chest, after which I came to know of everything that was in the Heavens and the Earth. He then recited the verse, 'Also, We showed (Abraham) the kingdom of the Heavens and the Earth to strengthen his faith.' (6:75)

The words of a second narration are as follows:

'Everything lit up before me and I came to recognise it all.'

The words recorded in the narration in Tabarānī are:

'And thus He ﷻ gave me knowledge of everything.'

(Syeduna Muhammad Rasoolullah)

Mulla Ali Qari explains this hadith by quoting Ḥāfiẓ Ibn Hajar, who said that it refers to all the sciences in the Universe, whether they exist in the Heavens or above it, or on Earth or beneath it. Through a spiritual opening, Allāh ﷻ showed Syeduna Ibrahim all the nations of the Earth and Heavens, but for the Prophet ﷺ , He ﷻ opened the doors to the Unseen.

This is why the Prophet ﷺ informed the Companions of the events from the very beginning of Creation to the very end. Syeduna Umar al Farooq narrates that the Prophet ﷺ once gave a sermon:

'He ﷺ informed us about Creation, from its beginning, to the people of Jannah entering their places and the people of Hell entering their places. Whoever remembered it remembered, and whoever forgot it forgot.'

(Bukhārī, Chapter on the beginning of Creation)

Syeduna Abu Zar Ghaffari narrates:

'Verily the Prophet ﷺ left us in a state so that if a bird flapped its wings, he ﷺ had given us knowledge of it.'

(Musnad Ahmad, Tabarānī)

The eyes and ears of the enlightened heart

Imām Abu Nu'aim quotes Yunus bin Maysra, who said that the Prophet ﷺ said:

'An angel came to me holding a golden plate in its hand. It opened my heart and took something out and put something in and said, 'This is a heart which safeguards whatever bounties are put in it. It has two eyes that see and two ears that hear.''

This is not the place to speak

Shaykh Abd al Haq Muhaddith e Dehli writes that the Imām of *Iug'ah* (lexicon), Shaykh Asma'ee, was asked the meaning of the Prophet's ﷺ statement, 'Sometimes I feel a heaviness upon my heart', and he remarked:

'If you were discussing the heart of someone other than the Prophet ﷺ and the heaviness upon it, I may have been able to say something, but here I am not going to 'wag my tail' because no one except Allāh ﷻ knows about his ﷺ heart'

(Mudārrij an Nubuwwah)

Couplet 77

کل جہاں ملک اور غی کی رونمائی
اس شکر کی قیامت پہ لاکھوں سالام

Kull Jahā' milk or low ki roti gaza
Us Shikam Ki Qanā'at pe lākhton salām

Milk: Ownership
Low: Barley
Shikam: Stomach
Qanā'at: Sufficing with little, simplicity

The whole world is his, yet barley bread is his food
Upon the sufficing of that appetite, a multitude of salām

This couplet beautifully describes his ﷺ wealth alongside his ﷺ simplicity and his contentment to have little.

Syeduna Ibn Abbās narrates that, one day, the Prophet ﷺ and Jibril were upon Mount Safa in Makkah when the Prophet ﷺ commented:

'O Jibril, by the One Who sent you with the truth, the people of Muhammad's household find themselves in the evening with neither a handful of flour or a handful of barley.' The Prophet ﷺ had not finished saying this when a frightening sound was heard from the Heavens. The Prophet ﷺ asked, 'Has Qiyaamah (the end of the world) started?'

Jibril replied, 'No Yā Rasoolallah, rather Israfeel has been commanded to come to you.'

He thus arrived, and pleaded, 'Yā Rasoolallah, Allāh ﷻ has heard your conversation with Jibril and has sent me to you with the keys to the treasures of the Earth and has commanded me to present them to you. If you want, the mountains of Arabia can turn into emeralds, pearls, gold and silver and can travel with you wherever you go. Thus, if you so wish, you can either be a King Prophet or a Servant Prophet.'

Jibril signalled to this (the latter) and the Prophet ﷺ thrice proclaimed, 'Servant Prophet'.

(al Anwār al Muhammadiya, Tabarāni)

Syeda Aisha states that the Prophet ﷺ said:

'Had I wanted, mountains of gold would have travelled alongside me.'

(Mishkāt al masābeeh)

The words used in another narration are as follows:

'By Allāh, if I had wanted, Allāh ﷻ would have made mountains of gold and silver walk alongside me.'

(At targheeb)

A diet of barley bread

Unlike us with our modern luxuries, the Prophet ﷺ would be happy with whatever food was available. Often his ﷺ food would consist of barley bread, and even that was sometimes not enough to fill him. Syeduna Abdullah bin Abbās reveals:

'Most often his ﷺ bread would be barley bread.'

(Tirmidhi, kitab uz Zuhd)

The Sufficing of the Stomach

Umm al Momineen Syeda Aisha narrates that the Prophet ﷺ never ate barley bread until he ﷺ was full on any two consecutive days. On seeing his ﷺ abstinence, Syeda Aisha would cry and pass his hand over his ﷺ blessed stomach and comment on how far it had sunk. One day, after seeing this spectacle, he pleaded:

'May I be forsaken for you, accept from this duniya at least as much as will maintain your strength.'

At this, the Prophet ﷺ said, 'O Aisha, what have I with the duniya?! My resolute brothers from the Messengers were patient under even harsher conditions than this!'

(As Shifa)

Couplet 78

جو کرم شفا مت پہنچ کر بندگی
اس کی حمایت پہ لاکھوں سلام

Jo ke Azm e Shafā'at pe kanch kar bandi
Us Kamar ki Himāyat pe lākhon salām

Azm: Solid intention or resolve
Kanch kar bandi: To tie tightly
Shafā'at: Intercession for sinners
Kamar: Spine, back
Himāyat: Support, strength,

What was tied resolutely in the resolve to intercede
Upon the strength of that spine, a multitude of salām

The previous couplet discussed his ۞ enlightened stomach; here, his ۞ blessed waist is mentioned. His ۞ enlightened waist was the picture of beauty and grace. It was thin and was white like silver. '*Kanch kar bandi*' refers to the making of a resolute intention to do something, when one might tie one's belt or cloth around one's waist. An example of this can be seen when Syeda Aisha mentioned the Prophet's ۞ worship in the last *ashara* of Ramadhān:

'Whenever the last *ashara* arrived, he ۞ would keep the night alive, awaken his family, and tie his sarong tightly.'
(Hākaza Asām ur Rasool)

Tied his ۞ back in his ۞ resolve to intercede

This signals the Prophet's ۞ commitment to intercede for his ummah. The Prophet ۞ said:

'I will not be happy while any one of my ummah is in Hell.'

Some ahadith have already been mentioned in which the Prophet ۞ had tied his back (made a resolute intention) in relation to his commitment to intercede. Here, we will only mention the last part of the hadith narrated by Syeduna Abu Hurayra, which was first mentioned in relation to couplet 41:

The Prophet ۞ said, 'I will raise my head from the prostration and plead, 'O Lord, my ummah, my ummah' and I will be ordered, 'Go, take out of Hell from your ummah whoever has imān equivalent to a barley seed.' I will take out such people and then prostrate again in the Divine Court. A voice will then proclaim, 'O Muhammad, raise your head. Speak, for it will be heard. Ask, for it will be granted, and intercede, for it will be accepted.' I will then be ordered, 'Go, and take out of Hell anyone who has imān equivalent to a mustard seed.' I will take out such people and then prostrate again in the Divine Court. Allāh ۞ will then proclaim, 'Raise your head and speak, for you will be heard'. I will then plead, 'O my lord, my ummah, my ummah', and I will be ordered, 'Go, and take out of Hell

anyone who has imān, even if less than a mustard seed.' I will go and bring out such people'.

After leaving there, the delegation went to Syeduna Hasan Basri and mentioned this hadith, who then commented:

'Syeduna Anas related this hadith to me twenty years ago and had additional words, which he may have forgotten or dared not mention lest you stop undertaking good deeds.'

The delegation asked him to relate the rest of the hadith, and so he revealed that the Prophet ﷺ had said:

'I will then fall into prostration a fourth time and Allāh ﷻ will proclaim, 'O Muhammad, ask, for you will be given, and intercede, for it will be accepted'. I will then plead, 'O my Lord, allow me (to take out of Hell) whoever has said, 'There is no God but Allāh'. The most kind Lord ﷻ will say, 'By My honour, My majesty, My greatness and My magnificence, I will take out from there whoever said 'There is no God but Allāh'.'

(Bukhārī, Chapter of the Speech of the Lord)

Couplet 79

انبیاء کریں زانوآن کے حضور
زانوں کی وجاہت پالاکھوں سلام

Arabiya tay kare zānu un ke huzoor
Zānu'ū id wajāhat pe lākhon salām

Tay kare: To benefit (lit: to sit humbly as though before a teacher)
Huzoor: Court
Wajāhat: Rank and position

Prophets would sit on their knees before him to learn
Upon the status of the thighs, a multitude of salām

This couplet reveals the rank and grandness of his ﷺ blessed knees and thighs.

Prophets sit and learn from him

In the explanation of the first couplet of this salām, it was mentioned that the Prophet ﷺ is the leader and crown of all the prophets. Here, we will only refer to the fact that, just as all of Creation benefits from him ﷺ, so too do the prophets. The Prophet ﷺ said:

'He made me the collection of the sciences from the first to the last.'

In explaining this, Shaykh Muhiyy ud deen Ibn Arabi writes:

'There is no one from all of Creation who has any knowledge in the duniya or ākhirah except that which comes from the bounties of the Prophet ﷺ, whether they be prophets or ulama of earlier or later times.'

(Huḡja tullāhi alal ālameen)

The first teacher and mentor

In this Universe, the Prophet ﷺ is the first teacher and mentor. Numerous passages of the Quran and ahadith testify to this. In mentioning the covenant of the prophets, the Quran states in *Surah Aḡzāb*:

'And [mention, O Muhammad], how We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant. That He may question the truthful about their truth. And He has prepared for the disbelievers, a painful punishment.'

(33: 7-8)

Syeduna Abu Hurayra narrates that, when explaining this verse, the Prophet ﷺ said:

'I am the first of the prophets in terms of Creation and the last of them to be sent. Thus the covenant was taken from me before all of them.'

Qari Muhammad Tayyib deobandi expands upon this:

'Thus in the covenant of *'Am I not?'*, all humans were asked, *'Am I your lord?'* They all looked at one another and the first one to say *'balā'* (of course) - to confirm His Lordship - was the blessed Prophet ﷺ, the seal of all the prophets. On hearing his ﷺ call of *'balā'*, everyone else raised the rightful claim of *'balā'*. This shows that the Prophet ﷺ was the (first) teacher in the human world at the time of its inception, and the guide to His ﷺ ma rifa and Lordship. In other words, it was through his ﷺ practical instruction that the abilities and competencies of earlier and later people opened and came into being, and the other prophets were part of this. Thus, in summary, this is his ﷺ first teaching and is a reflection of his ﷺ status as leader and chieftain, which commenced in the sphere of teaching and nurturing and the first manifestation of his status of *khāṭamiyya*. (Because) had this matter related to generic *nabuwwah*, then all the prophets would have proclaimed *'balā'* at once, and not waited for his ﷺ words. However, their silence and his ﷺ solo reply is clear proof that he ﷺ is the first teacher and nurturer; this is not the effect of simple *nabuwwah* but is the effect of *khāṭam an nabuwwah*. Furthermore, this effect is not just restricted to this covenant, or to the realm of duniya, the barzakh, reward (qiyāmah), or the realm of Jannah; rather, this status of *khāṭamiyya* is apparent in them all, so that his ﷺ virtue and rule over all the other prophets can be openly and clearly revealed to the prophets and nations.'

(Aḡḡb un Nabuwwah)

Couplet 80

راق اصل قد شامخ نظر کرم
مجمع رواق اصابت چلا کھوں سلام

Sāq e Asal e Qadam Shākh e Nakhl e Karam
Shama e rāh e Asābat pe lākhon salām

Sāq: Calf, leg
Asal: Root
Nakhl: Palm tree
Shama: Candle, light
Rāh e Asābat: The path that leads to the destination

The leg with the foot at its root, the benevolent palm tree branch
Upon the shining light to the right path, a multitude of salām

The Imām has beautifully translated the words of the Companions, 'They were like palm tree branches' using the phrase, 'the benevolent palm tree branch.'

The blessed legs

His legs were not fleshy but were soft, narrow and extremely shiny and beautiful. Whichever Companions had the honour of seeing his blessed legs would always recall their shine and splendour, and proclaim that their eyes could still see their shine!

The legs were narrow (thin)

Syeduna Jābir bin Samarra relates the following about the blessed legs:

'The Prophet's legs were *hamoosha*'
(Tirmidhi, kitāb al manāqib)

Hāfiẓ Ibn Kathīr explains the meaning of *hamoosha* as:

'They were not plump.'

Like a fresh bunch of dates

Syeduna Sirāqa bin Mālik narrates that, on the night of the migration, while following the Prophet ﷺ, he spotted him ﷺ on a she-camel. The cloth lifted from around his blessed legs and he saw them, like a fresh bunch of dates emerging from beneath their veil. Look at the words of the narration:

'I saw the Prophet ﷺ up close; he was upon his she-camel and my eyes fell upon his legs, they were like a bunch of dates appearing from under their veil.'

(Shamā'il ur Rasool)

Hāfiẓ Ibn Kathīr states that their similarity with a bunch of dates is due to their whiteness and shine.

The shine of the legs

Syeduna Abu Juhayfa narrates how he presented himself before the Prophet ﷺ at noon at the place known as Abiah. At that time, he was in his ﷻ tent:

'Syeduna Bilāl came out of the tent and delivered the Adhān. He then went back into the tent and later came out carrying leftover water from the Prophet's ﷻ wudhu. Upon seeing this, the people immediately surrounded him and began taking water from it. Syeduna Bilāl then returned to the tent and came out carrying a pear in his hand. The Prophet ﷺ was following him, heading for prayer. At that time, I had the honour of seeing his ﷻ blessed legs, and their beauty and elegance is still firmly in my mind. It is as if I am still looking at their shine.'

(Bukhārī, kitāb al Manāqib)

Couplet 81

کھائی قرآن نے خاکِ گزری قسم
اس کعبِ پا کی ہرستِ پلاکھوں سلام

Kā'ie Qur'an ne Khāk e guzar ki kasam
Us kaff e Pā ki hurmat pe lākhon salām

Kā'ie: Took, swore
Khāk e guzar: Path, walkway
Kaff: Sole of the foot
Pā: Foot
Hurmat: Honour and respect

The Quran took the oath of the dust of the pathways
Upon the sanctity of that foot, a multitude of salām

The previous couplet mentioned his blessed legs, while this couplet mentions the honourable feet and their status and greatness.

Blessed feet

The Prophet's ﷺ two feet were soft and fleshy with deep soles. The toes were long, though proportionate, and the skin was so smooth that water would easily flow off the feet. Their beauty was without parallel.

They were fleshy

Syeduna Hind bin Abi Hala narrates:

'The Prophet ﷺ had fleshy feet.'

(Shamā'il Tirmidhi)

A picture of unrivalled beauty

Abdullah bin Burayda mentions the beauty of the feet in the following way:

'The Prophet ﷺ had the most beautiful feet of all humans.'
(Shamā'il Tirmidhi)

Abu Salama narrates that the Prophet's ﷺ feet were fleshy and proportionately large:

'I did not see any feet more beautiful than them.'
(Dalā'il un Nabuwwah of Bayhaqi)

The Quran and an oath upon his paths

The Prophet's ﷺ position with Allāh ﷻ can be ascertained from the fact that Allāh ﷻ took an oath upon His ﷺ beloved's era, speech, face, hair, and life. He ﷻ also took an oath upon his pathways! He ﷻ states:

'I take the oath of this town, that you (O beloved) are resident in this town.'
(90:1-2)

Taking the oath of his ﷺ town is, in effect, taking an oath of his pathways because the town is the piece of land that regularly kisses his feet.

The statement of Umar al Fāroq in the tafseer of this verse is noteworthy and brings coolness to the hearts of those with Imān and love. He said to his beloved Prophet ﷺ

'May my father and mother be forsaken over you; how lofty is your status with Allāh ﷻ that He has taken an oath by the dust of your feet by saying, 'I take the oath of this town.'"

(Naseem ur Riyād)

The words of the narration in *al Muwāhib al Idduniya* state that he said:

'May my father and mother be forsaken over you; how high is your status with Allāh ﷻ that he has taken an oath by your life when He ﷻ never did so with any other prophet, and how high is your status with Allāh ﷻ that he has taken an oath by the dust of your feet by saying, 'I take the oath of this town.'"

Shaykh Abd al Haq Muhaddith ad Dehlvi, after mentioning that Allāh ﷻ had taken an oath of the dust at the Prophet's ﷺ feet in this verse, states that, initially it seems very strange and odd that Allāh ﷻ should take an oath of the dust at the feet, but when one reflects upon it, it becomes obvious:

'The truth of the matter is that the reason Allāh ﷻ takes an oath of things other than His ﷻ own *zāh* and attributes is not because they are better (than His ﷻ *zāh* and attributes), but because He ﷻ wishes to reveal the virtue and greatness of those things, so that the people come to know that near Allāh ﷻ, they are of great worth and rank.'

(Mudārrij un Nabuwwah)



MUSTAFA ﷺ



THE PARAGON OF MERCY

Explanation of the Salaam 'Mustafa Jaan e Rahmat'

Mustafa Jaan e Rahmat pe Laakhon Salaam is the famous Urdu language salawaat and salaam written by the Mujaddid of the 19th Century, the Imam of the Ahl e Sunna in the Subcontinent, Ahmad Rida Khan, may Allah be pleased with him. It has not only been lauded as a work of prose for its unique composition and style but by leading religious scholars for its beautiful distillation of core Islamic beliefs. Like its famous Arabic predecessor, the Qaseeda Burdah, each of its 171 couplets is based on the teachings of the Quran and Ahadith and alongwith fulfilling the compulsion of presenting Salawaat and Salaam upon Allah's Beloved it also details the Islamic creed; describes the Prophet's virtues, khasaais (particularities), Khilq (physique) and his Khulq (character) together with narrating his miracles and his major events. Finally, in true Islamic fashion, it sends blessings upon the Companions, Ahl ul Bait, Ulama and Awliyaa, before finishing with a supplication for blessings upon one's teachers and parents.

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